The Pastor

FEBRUARY ◆ NINETEEN FIFTY THREE

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

NEWMAN S. CRYER, Jr. • Editor
HAROLD L. FAIR • Assistant Editor

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THE COVER: An appropriate thought for the Week of Dedication might be, "Except ye become as little children." Religious News Service Photo.

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slants on the religious

A CRUSADE for World Order, adopted by the 1952 General Conference, begins next fall in The Methodist Church. It results from some 165 memorials that came to the assembly dealing with world peace, more by far than on any other subject.

Asking Methodists to become "intimately acquainted with what the General Conference calls upon us to do," the Board of World Peace has made available in pamphlet form the statements on war and peace adopted by the conference.

These statements deal with some of the concrete problems the world faces today whose solutions this nation's citizens greatly influence by the persons they elect to high public office. The statements tell the stand of the General Conference on such matters as relief of suffering, international co-operation, world government, military training, Soviet-United States relations, technical assistance and "Point Four," and civil liberties.

A Crusade for World Order is an imposing undertaking. It will require more than distribution of leaflets and mouthing pious pulpit phrases to carry out a church-wide plan that will contribute to the peaceful solution of world problems in our time. For a starter, local churches might carry on discussions of some of the real and pressing issues involved in war and peace.

A RECENT issue of *Guideposts* (Nov. 1952) presents results of a survey published previously in that monthly magazine and dealing with sermon subjects their readers like best. In the first section of the survey, including a list of ten subjects, they indicate preference for "How can I make prayer more effective?" "How can I make the greatest contribution to life?" and "Ways to increase religious faith." Favorites not among those listed, called for in section two of the survey, include "Ways to increase religious faith of others" and "How to use the Sermon on the Mount."

Results are interpreted as indicating a trend toward the desire to help others and away from the "what can I get out of religion" attitude. Implication of this effort to determine and announce sermon preferences would seem to be that pastors might be guided by these themes in their preaching.

The sermon subject survey was originated by an advertising executive who works week ends as a religious writer, applying to church work the same modern methods he uses during the week in his business. No doubt he is a sincere and earnest churchman. But hasn't he got the thing backwards? Christianity, among other demands, calls for applying to business practices the implications of the gospel. In an effort to popularize religion of sorts, and to show how it can be useful in one way or another, the effect is often simply to make us feel more at home in this world as it is. The prophetic note is entirely lacking.

BISHOP Russell J. McVinney made the charge at a recent meeting of the Catholic Press Association that American newspapers are not interested in religion (Religious News Service, Nov. 10, 1952). He is answered in a statement released by Ralph Stoody, director of the Commission on Public Relations and Methodist Information, who says in part, "Since their religion is the primary interest, next to family, of millions of Americans it is probably true that there is a larger hospitality upon the part of readers for religious news than many editors realize. If this is what Bishop McVinney means, we are in agreement.

"The prelate's difficulty, we believe, is that churchmen of all faiths tend to confuse what is important with what is 'news.' Unfortunately they do not necessarily coincide.

"Much of what happens within church walls, regardless of its significance, does not meet the city editor's definition of news. It is not new. To him it seems to be routine procedures and curriculum of the church and does not possess any of the elements that makes news 'news.'

"This does not mean that the secular press is 'not interested in religion' as Bishop McVinney asserts, any more than the absence of news stories about biology argues that newspapers are not interested in biology. In either case, newspapers become intensely interested the moment any hitherto unknown aspects of these subjects develop. . . ."

Stoody's contention that newspapers are interested in religion could be amply supported. It is a practical necessity for them, men being by nature religious creatures. All of us live by some religious presupposition, be it Christianity, "do-goodism," nature worship, or materialism. We would raise a question as to the kind of religion the newspapers and magazines are making their witness to.

Pastors have opportunity to get religion in the news and to influence the quality of the religion presented through the press by working with their local newspapers. Many papers in small communities are glad to have ministers themselves contribute material for publication.

LAST November members of the Religious Book Club received the twenty-fifth anniversary issue of the club's monthly *Bulletin*. According to the director it went to 30,000 members, whereas the first issue was sent to only 980. Over the years 328 books have been offered as primary selections to club members. These titles have been generally worth while and some of them have been outstanding. Most volumes included in the list of "thirty representative selections" would have permanent value for any present-day minister's personal library.

The ministry of books is one of the most important these days. But the book-club notion seems to place emphasis upon volume and numbers rather than on quality (the church itself is not without sin here). Anything that encourages pastors to read more and to develop responsible study habits is to be commended. We feel that an individual ought to make his own personal selection of books; but we urge pastors to read much—and critically.—**N. S. C.**

Wanted -- A Doctrine of the Church

By EDWARD LAIRD MILLS

Amid the multiple differences among denominations today, restatement of the doctrine of the church is the first step toward practical Christian unity, contends this author, a Methodist minister, now living in Palo Alto, Calif.

THE ecumenical "movement" fails to move. It is static, on dead center. A few highly placed ecclesiastical officials evince some knowledge of it and show the interest derived therefrom, but the vast majority of working pastors and grass roots laymen remain in happy ignorance of it. When a leading religious journal in Britain reported the Lund conference, it used the irreverent but significant heading: "The Theological Dead End Kids." In colloquial phrase, the scholarly participants had failed to hit the nail on the head. Any bruised thumbs incurred in the process were a natural by-product.

The chief cause for this tragic situation is the lack of a viable and commanding doctrine of the church. Among American Protestants the church has the standing of a lodge or a service club plus an aura of sanctity and minus the compulsory payment of dues. Most of them are fully satisfied with the definition found in the Methodist Articles of Religion, XIII, (derived from the Anglican pronouncement): "The visible Church of Christ is a congregation of faithful men in which the pure Word of God is preached and the Sacraments duly administered. . . ."

That is good as far as it goes, but it does not go far enough. It leaves the relation of the members of one congregation to those of another wholly undefined and gives no hint of the magnificent Pauline conception that the church is the body of Christ. It emphasizes human organization at the expense of divine creation. Yet little effort is being made to exchange this equivocal and inadequate idea for one that is more dynamic and productive.

A recent symposium on Protestant thought in the twentieth century managed to print twelve articles by specialists without mentioning the church. A symposium on Protestantism published less than ten years ago treated twenty-five aspects of post-Reformation thought and life, but the church was not among them. Spade work done lately in this field by two Methodist scholars—R. Newton Flew (*The Nature of the Church*, Harper & Bros., $4.) in England and Clarence Tucker Craig (*The One Church*, Abingdon-Coksbury Press, $2.00) in the United States—has attracted little attention. The Anglo-Catholics, who do have a doctrine of the church, constitute only a party in the Anglican communion and they cut a negligible figure in American Protestantism as a whole.

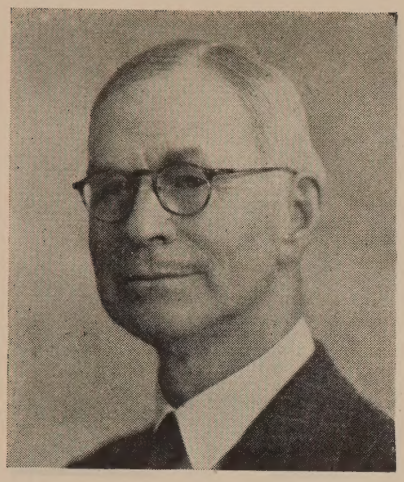
The atomization consequent upon the congregational conception has serious practical results. The writer analyzed the church announcements in a Saturday daily paper, not long ago, which reached about 125,000 people living in a small city and its satellite communities. Probably half of them were Roman Catholics. To service the latter there were fourteen churches, well located geographically. Their notices were centered in a neat box and were limited to giving the location of the church and the hour for each of the various masses.

The other half of the population had to look in all directions and were appalled to learn that there were ninety-two separate congregations, haphazardly located, which were competing for their patronage. Of these, twenty-six represented bodies which co-operate through the National Council of Churches; thirty-four were fundamentalist congregations which refuse to co-operate, and thirty-two belonged in the category of the miscellaneous and bizarre.

In view of that bewildering page, what is the wayfaring man likely to do? In many cases he will dismiss all "churches" from his mind and will join the swollen ranks of the religiously illiterate and indifferent. A smaller number will go to Rome in the hope of finding a church which knows what it is and where it is going. In between there is a sizable group which goes with the wind and follows the advertising. From any angle, this situation is profoundly depressing.

Excessive fragmentation precludes the development of inspiring and efficient congregations, compels many sincere souls to worship in cramped and unlovely quarters, and forces them to listen to incompetent choirs and to poorly equipped preachers. It lowers the quality of the religious education program and makes impossible a Christian impact upon community life.

Of course there is a need to satisfy the diversities of temperament, belief, and liturgical practice that are repre-



sented among Christian disciples. The Roman church seeks, with some success, to do this under an all-encompassing allegiance to the Holy Father. No Protestant church which holds to the unlimited right of private judgment can hope to match the accomplishment of its monolithic rival.

But when the leading Protestant church families are considered together, it will be found that all legitimate divergencies can be satisfied within their bounds. The fact that 90 per cent of all American Protestants belong to the Lutheran, Anglican-Methodist, Presbyterian-Reformed, and Baptist-Congregational-Disciple families is conclusive evidence on that point. Among these groups there is increasing interchange of members and a lesser movement of preachers. How to place this informal acquiescence and amiable tolerance upon the firm foundation of a common faith about the church is the pressing problem of the hour.

Only education can defertilize the soil which produces three times as many churches as is required by the Protestant population of a small city. Personal ambition, misinterpretation of scripture, and outright fanaticism are chiefly responsible for the rise of the sects and for their uncertain and relatively futile continuance. Most of them have neither pride of ancestry nor hope of posterity.

Their rise, however, is partly due to the frequent failure of the standard churches to acquire and manifest a comprehensive outlook. In this respect the Protestant Episcopal Church does better than most. The Prayer Book, which is always orthodox, covers a wide variety of belief and practice. Without such a stabilizing agent, the pet ideas of the preacher in charge are apt to receive excessive or exclusive emphasis. This causes some restless parishioners to look elsewhere for a balanced diet.

It is worth noting that only an authentic and spiritually inclusive church is fit to become the vehicle of continuing revelation. Certainly divine revelation did not cease when the chairman of an early church council declared that "the ayes have it" and the canon of scripture was finally closed. On the other hand, such extravagant claims as those made by the Mormon church for its president—that he is "prophet, seer, and revelator"—must not be taken seriously. Even the "saints" no longer do this and the function named is withering away for lack of exercise.

It is sufficient to remember that continuous revelation is possible and probable whenever suitable channels are provided for its transmission. Specific revelations to an individual must always be checked and double-checked by a homogeneous group. The larger this is, the better the results will be. But only a concensus of opinion, a commonly held doctrine of the church, can make the check authoritative.

All theologians, ecclesiastics, and rank and file churchmen should give less attention to speculative theology and to the superficial aspects of "church work" and devote themselves to more intensive cultivation of the more promising area which lies between—the elaboration of a sound and vitalizing doctrine of the church. Until that appears, most preachers will shy away from the subject.

Out of the hundreds of sermons to which he has listened, the writer recalls only one or two which dealt with the church. Apparently the preachers' minds are foggy on the matter and they habitually underestimate the intellectual capacity and spiritual insight of their hearers.

What are the resources for developing such a doctrine?

Most scholars agree that while full-orbed church organization did not appear until after apostolic times, the scriptures do contain certain germinal ideas from which a doctrine of the church may be logically derived. Perhaps these conceptions find their most felicitous and forceful expression in the Pauline Letter to the Ephesians. That treasury of truth would make an excellent basis for class discussion or for a series of sermons during Advent or Lent.

A second source of material is to be found in Acts 2:42-47. Although less explicit and doctrinaire than Ephesians, this brief summary of first century practices throws a flood of light on the whole subject. The supposition underlying both narratives is that all members of the fellowship have been redeemed by Christ and are currently experiencing the grace of God. Love God, then love your neighbor is the appointed order.

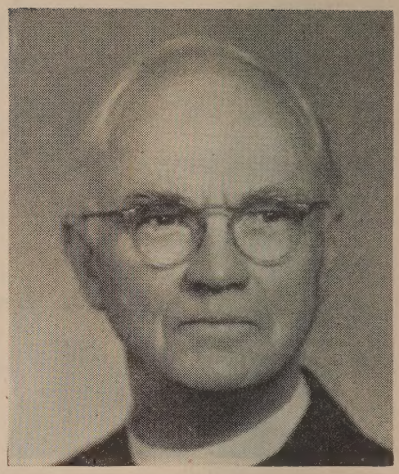
In the Acts' story there is pictured the sharing of assets—spiritual and material—among all members of the fellowship. Social changes in the centuries since have tended to place this distribution of material things in the hands of nonreligious groups and the welfare state. In the transfer some precious values have been irrevocably lost.

Regular corporate worship is taken for granted and the element of praise is not absent. Evangelism is a natural and continuing activity.

The breaking of bread together is a conspicuous factor in church life. It includes not only the formal administration of Holy Communion, but also the eating of a common meal. There is apostolic warrant for the lowly but popular potluck dinner—*from each* according to his ability; *to each* according to his need.

Such a stimulating snapshot of a congregation functioning on the local level may well serve as a starter in the process of working out ways to attain Christian unity throughout the world. Church history for the past twenty centuries offers plenty of material calculated both to inspire and to warn the inquiring disciple of today. To uncover, analyze, appraise, and utilize that material is the major task confronting Christendom. Measurable success in that endeavor will put us well along on the road to the solidarity of the faith so greatly needed in these dangerous days.

The Council on World Service and Finance



By J. E. SKILLINGTON

The organization, function, and terminology of the agency that handles the money for all benevolent causes of The Methodist Church is outlined here, in one of a series of articles on action of the 1952 General Conference. The author is pastor of the Methodist church, Martinsburg, Pa., and formerly a member at large of the World Service Commission.

THE 1952 General Conference effected more changes in the details of our church's polity operation than have most general conferences. I am asked to discuss changes relating to church finance.

The General Commission on World Service and Finance, as we have before known and designated it, has now become the Council on World Service and Finance. We have many commissions, and the change of the name to "council" is perhaps intended to emphasize its importance.

The Council on World Service and Finance is constituted almost exactly as was its predecessor or the same agency under the old name. New legislation provides that at least three of the seven members at large shall be women (Par. 1116 of the Discipline). Formerly the two bishops, who are included in the membership, were counted in the seven members at large nominated by the Council of Bishops. Now they are not. This results in an increase of two members in the body, the total being thirty-three. Twelve lay persons and twelve ministers are nominated by the College of Bishops in equal numbers from the six jurisdictions. All members are elected by the General Conference.

The two bishops who are elected to membership on this council are not eligible to serve on any other general agency except the Board of Trustees of The Methodist Church. This rule formerly applied to all members of the commission except the episcopal members, but under the new legislation the latter are also included. This has some significance because bishops generally may serve on as many as three other such agencies.

It emphasizes the meticulous concern of the General Conference to avoid any interlocking relationship between the membership of the Council on World Service and Finance and other agencies, over some of which the council has a measure of authority.

The functions and authority of this council have been increased in some degree. The expansion of our benevolence program and apparatus for making it more effective has resulted in some expansion of function and authority in this body. The budget of the new Commission on Promotion and Cultivation must be approved by this council.

An inclusion of any new cause or undertaking in the responsibility of this commission is subject to approval by the Council on World Service and Finance and the Council of Bishops. It has a similar responsibility in connection with the Advance.

New legislative provision authorizes this council to "require world service agencies to follow uniform accounting classifications and procedures . . . as the council may specify"; "to pass upon the acceptability of any auditing firm proposed by a world service agency for handling its yearly audit"; to ". . . require that Christian as well as sound economic principles" be observed; to even take over the treasury functions of a smaller agency under some circumstances. It is also empowered to invest funds of an agency when requested to do so (Par. 737).

The new Co-ordinating Council takes over at least one responsibility formerly discharged by the commission on world service and finance, namely, the timing of special days which are to be observed on a church-wide basis. The Council on World Service and Finance and the Council of Bishops both have a consultative relation to the Co-ordinating Council in connection with this matter (Par. 1115).

The Council on World Service and Finance shall recommend to the General Conference the days for church-wide observances on which the taking of special offerings shall be authorized, and shall recommend whether the contributing church shall be credited with the contribution (Par. 747).

In the interest of centralization of activity several additional responsibilities were committed to the council: the Statistical Office, the Transportation Bureau, the File of Pastors and Church Officials, and maintenance of a personnel registration bureau. The purpose of the personnel bureau, authorized but not required, is to serve as a clearing center for persons seeking employment in the offices of the general agencies of the church and to supply information to the agencies about such persons.

The Council is also directed to cooperate with the world service

agencies in a study to discover ways of improving the operations of these agencies with a special view of effecting economies. The council is then to report the results of these studies to the 1956 General Conference with recommendations for appropriate action.

It appears that the importance of this body in our church is enhanced by the latest legislation. No radical change has been made in its general function or in the authority vested in it, however. It may be appropriate to inquire as to just exactly what its function is.

Briefly stated, it is to serve the church by aiding the General Conference in its important task of setting up the financial program for the whole church, and by administering the program according to the directives of the General Conference.

It is not empowered to alter the program except to meet an emergency, and then by only a three-fourths vote of its members supported by a three-fourths vote of the Council of Bishops. It has had this authority ever since unification but has never employed it.

The council has power to act as arbiter between the general agencies in disagreements involving world service funds and has authority to deal drastically if necessary with situations involving overlapping and duplication in activities supported by world service funds. The council further has the authority to determine the validity of claims upon the funds committed to it when the claims are not clearly determined by the General Conference.

What we have known as "The Advance for Christ and His Church" is now designated simply as "The Advance," conforming to usage which became current during the last quadrennium. Provision for the continuance of "The Advance" has been written into the Discipline as legislation. This suggests that it is intended to be a permanent factor in our benevolence program.

Its direction and promotion will be a responsibility of the new Commission on Promotion and Cultivation, and it will be administered as an integral part of our world service program. It is not specifically stated but distinctly implied that in its operation a larger measure of initiative is expected on the part of the annual conferences, especially relative to world (foreign) missions and national missions (church extension).

The Commission on Promotion and Cultivation is new in our church machinery. It is the voice and arm of the world service agencies in their appeal and approach to the annual conferences and to the pastoral charges for support of their work. It has a full-time executive director.

The sum approved by the General Conference as the total asking of the church for world service (the world service budget) is $9,660,000 annually for the ensuing quadrennium. Fixed sums are paid annually as follows: to the three corporations of the Board of Pensions, $186,000; to the Woman's Division for deaconesses' pensions, $45,000; to the American University, $50,000. The remainder (which is all but a small fraction of the total) is distributed among the several world service agencies in accordance with the ratios shown in Figure 1.

Attention should be called to the fact that though the Board of Missions has the highest ratio of all the agencies, it is well below its ratio for the last quadrennium. This was due to an increase given to the theological schools. The representatives of the Board of Missions consented to the decrease in the interest of a more effective ministry and a more effective missionary enterprise in the future.

The apportionments to the annual conferences as ordered by the General Conference upon recommendation of the General Commission on World Service and Finance represent a departure from the practice we have followed since unification. The 1939 and 1940 editions of the Discipline contained a formula by which the several annual conferences would receive apportionments which represented their ability to give and not based solely on previous giving, but its application was set aside.

In each quadrennium since unification the commission on world service and finance had striven earnestly to apply such a formula, but apportionments so arrived at increased the sums asked of many conferences to alarming figures and reduced the sums proposed for others far below their giving at that time.

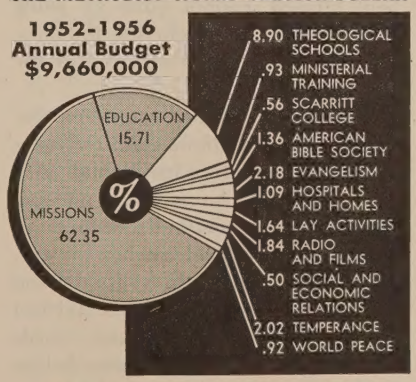
Throughout the church, nevertheless, there appeared a strong conviction that such a method of making apportionments should be adopted in principle and applied gradually in the hope that it would be applied fully in the future. This hope was realized at the 1952 General Conference. The formula in brief is: *one-third on the basis of membership, one-third on the basis of total non-building giving, and one-third on the basis of world service giving on apportionment.*

Apportionments worked out on this formula indicated amounts for some conferences to be 100 per cent above present giving and, for others, amounts below present giving. An adjustment for this quadrennium was recommended and adopted which provided that the formula apportionments should be published for all the conferences. All conferences were asked to strive earnestly to reach the new apportionments as soon as possible if they had not already attained that level of giving.

However, the actual asking of any conference for the quadrennium should be no larger than 35 per cent more than its apportionment for the previous quadrennium. Conferences whose formula apportionment was not at least 10 per cent more than their apportionment for the previous quadrennium should be asked to ac-

(Continued on page 22)

DIVISION OF THE METHODIST WORLD SERVICE DOLLAR



ANNUAL FIXED AMOUNTS—PENSIONS $186,000
DEACONESS PENSIONS $45,000
THE AMERICAN UNIVERSITY $50,000

Figure I

Confusion in the Armchair

By JOHN J. BUNTING, JR.

Intellectual swords clash as "John Q. Clergyman" surveys present-day reading. To fellow ministers who often read conflicting advice he offers counsel in this article. The writer is the minister of Newark (Del.) Methodist Church.

JOHN Q. CLERGYMAN relaxes in his armchair, seizing a few minutes' respite between a grueling day and a more grueling evening. Seeking to keep abreast of contemporary religious trends, he places beside himself several favorite journals and begins to turn their pages.

Well, here is an article on worship —"The Reform of Protestant Worship." Always interested in worship and improvement of his methods in that area, John Q. begins to read avidly. The writer obviously has a strong liturgical bent. John Q. finds himself in agreement with him most of the time.

The climax comes in this declaration, "If Holy Communion is examined without presuppositions, I believe it will be found to be a thoroughly Christian (and therefore thoroughly Protestant) solution of the problem of public worship." [1] A suggestive thought, thinks the reader; although he, even being of liturgical bent himself, cannot quite go along with the idea of employing the communion ritual at all services of the church.

Thus having gained some food for thought, our studious minister takes up with anticipation his second favorite periodical. An article promising by its title to assist Protestants in their general appeal catches his eye. He reads for a while in a casual mood when he is brought to his mental feet with a sudden jolt by these words marching with silent sternness before his eyes, ". . . it may be asked whether Protestantism today would be quite so intent on acquiring a liturgical ministry if it had a trenchant preaching ministry." [2]

If his memory had served him correctly for as much as two minutes, that certainly seemed to be in direct contradiction to the seemingly wise words by the learned liturgical advocate which he had just read. John Q. finishes the article somewhat in puzzlement.

But our clergyman persists. He will not be taken away from his program of self-improvement through reading by this intellectual clash of swords beside his armchair.

He begins to grow just a bit on the sleepy side (having come in from pastoral visits and seated now by the cozy fire), when he is brought to attention by a second startling comment in the article he is reading, "Far more Americans are afflicted by acute anxiety than by acute alcoholism, and to the 'condition' of that overwhelming majority the Protestant minister who substitutes ethics for a moral theology (and a theodicy) has nothing relevant to say." (Kniskern).

John Q. muses, "Much truth in that statement, but how sharply in conflict it is with comments I recently read in another periodical purporting to 'guard' the Sabbath. We clergymen were chided for not pounding the pulpit desk concerning moral issues, and some of the brethren were taken to task for conducting Sunday afternoon picnics for their youth groups and violating the fourth commandment by having a voluntary 25 cent box lunch fee; to say nothing of running the risk of being two minutes late for the evening service and its one dozen faithful octogenarian saints."

But John Q. is not easily downed. Here, thinks he, is a stimulating discussion on public relations for churches. "Be friendly," it says, and elaborates on the greeting of newcomers at the door. Sounds reasonable, he thinks.

But his eyeballs suddenly bulge as he happens to see the chapter heading in a book on public relations for churches: "Why People Get Out of the Habit of Attending Church." With heart thumping in fear that the world will suddenly collapse about him, he reads, "Overhospitable churches put 'greeters' at the end of every aisle and at each door. To get out of the church, each visitor must be welcomed and 'greeted.' Some people dislike this. So leave one door, one aisle free for them." [3]

By now John Q. begins to grow a bit panicky. He has been to seminary and all that; he thought he had worked out a reasonably consistent point of view, but these schisms hitting him between the eyes today were a little too much.

Seeking relief from this game of point and counterpoint in which the religious penman seemed to be engaging on this day, John Q. takes up with relief an *Atlantic Monthly*. "Peace at last," he sighs.

His head begins to ache again, however, as swimming before his eyes comes this title—even in *The Atlantic Monthly*—"Sunday Schools Don't Teach." [4] Among other damning quotations is this: ". . . too much Sunday-school literature is directed towards the solution of current problems instead of towards instruction in the Bible and in matters of religious doctrine. . . ." [5]

"E-e-e-k!" shouts John Q., and suddenly catches himself as his wife looks in to see if anything is the matter. Back to the religionists, he thinks. And his eyes next see, "What, in heaven's name, is wrong with the Sermon on the Mount that the children

[1] Chad Walsh, "The Reform of Protestant Worship," *Religion in Life*, xx (Autumn, 1951), 592.

[2] Maynard Kniskern, "Protestants and the Public," *The Christian Century*, September 19, 1951, p. 1074.

[3] Willard A. Pleuthner, *Building Up Your Congregation* (Wilcox & Follett Co., $3.00), p. 13.

[4] Ruth Davies, "Challenge from the Campus to the Church," *Religion in Life*, xx (Autumn, 1951), 574-575.

[5] Hampton M. Jarrell, "Sunday Schools Don't Teach," *The Atlantic Monthly* (December, 1950), p. 59.

shouldn't hear it, instead of making puppets or dramatizing the story of Benny-the-Easter-Bunny?" (Davies)

Now, this young clergyman had majored in religious education. He thought he knew a little about it—just why children were taught one thing at one time and another at another. He had long ago decided that when churches and church schools stopped facing contemporary problems he did not want to be around to witness the funeral ceremonies. And he had to read such comments as the above in reputable periodicals!

As bloody eyes now flitted from page to page in the midst of the plethora of paper which John Q. now scattered about him, the *sic et non* multiplied in great profusion. "There is needless division among the churches"; "Nay, we need division to care for our different tastes." "The strength of the church is increasing as people become more interested in religion"; "Nay, interest in the church is decreasing, as witness our modern rampant paganism, vice, and corruption." "Make it white"; "Nay, make it black"—"A plague on both your houses."

The original sharpness of the relentless conflict had temporarily spent its force, even upon the usually alert and well-balanced mind of John Q. Clergyman. It had been a strenuous day, and the warmth of the fire was too hard to resist. The steady humdrum of the experts at war had lulled him to sleep with their unremitting rat-tat-tat in the clash of ideas.

AS John Q. slept, he dreamed. He dreamed that he was on a ship in the middle of the sea. The ship rocked back and forth violently, and John Q. with it. But quickly the rocking ceased, and the ship moved forward on an even keel.

As he walked into the lounge of the ship, he commented to the steward that the sea must have suddenly become calm. "No," replied the steward, "it is still quite choppy." "Then, why," asked John Q., "is the ship now sailing so evenly?" The steward returned, "Because we have put our gyroscope to work."

John Q. wanted to know what the gyroscope was. The steward, being polite and accommodating, took him below to see it. Strangely enough (and dreams are this way, you know), John Q. saw not a mechanism, but a strong, towering figure, like a man, bathed in light. Upon his countenance the figure bore the strong mark of truth.

"You, John Q. Clergyman, have been confused by the vast conflicts and differences of opinion in almost every conceivable area of religious thought and activity.

"I offer to you four suggestions by which you can be stabilized amid the sea of confusion in which you find yourself.

"(1) You must use your own intelligence to arrive at your decisions. You need to remember that in many cases, as you read the great output of the press, you may have (and in many instances do have) a larger experience, a better training in the field about which the author writes so authoritatively. Even if you do not, what may be true of one locale in the way of thought and action may not be true of yours; of that you must be the sole judge.

"(2) There will always be certain basic cleavages in the realm of religious thought and action, as there are in other areas—economic, sociological, political. You do not need to let that bother you too much. In fact, someone has even suggested that in some Protestant communions, as in the Protestant Episcopal Church we might have 'High Church' and 'Low Church' parties and procedures. In this way a man could properly identify himself instead of trying to straddle the fence so often and please two diametrically opposed points of view regarding the process of worship.

"At any rate, one must make his choice in these things on the basis of his own training, careful thought, and prayerful consideration. From then on, he must live and work in terms of that point of view, seeking always to broaden and deepen it, and remembering always to be tolerant toward other views and occasionally learning therefrom.

"(3) One can sharpen point (2) even further and declare that in certain matters some things are right and some things are wrong. This is to say that in some areas there may be a difference of opinion as to which is the best procedure, with some degree of truth involved in both points of view, depending upon any number of circumstances as, for example, in the public relations ('to welcome at the door or not to welcome at the door') department.

"On the other hand, there are other points at which the validity or falsity of a statement can be arrived at by a study and report concerning the facts. In the field of religious education, superficial observers, untrained in the field, can beat their bosoms about this and that and fly utterly in the face of basic and accepted principles of psychology and education, to say nothing of religious education. Such comments ought to be challenged, and answered with accuracy and truth.

"In fact, John Q. Clergyman, it may well be that some of our religious journals ought to be a little more careful as to the kind of presentation which they allow to appear within their pages. A magazine which holds a certain point of view (and most of them do) does well to have its material slanted in that direction.

"(4) Finally, John Q. Clergyman, remember always that any confusion in your armchair can only at last be resolved by action outside the armchair. The best way in which to test the theories propounded by the theorists and the religious journalists is to try them in the crucible of experience. When you do this, you find the answers you seek, and you find a way out of your confusion." This last was said with gusto, and with a friendly slap upon the shoulder.

THE next thing John Q. knew his wife was pounding him upon the shoulder and announcing that dinner was ready and waiting. She added that he might straighten out that confusion of magazines around the armchair.

As the import of the dream sank in upon his mind, while neatly arranging the magazines in their respective stacks, it occurred to him that he was in his own thought eliminating much of the confusion which had existed there before, and was, as the dream had suggested, establishing his own standard of truth by which in the future he would be surely guided.

PREACHING

The Romance of Preaching

By EZRA ELLIS

The preacher's desire for "the 'golden mouth' ought to be washed out by the . . . desire for his hearers' hearts," confesses the pastor of Wesley Methodist Church, Minneapolis, Minnesota. He gives insight into the work of preaching from the vantage point of his own experience.

PREACHERS love preaching! There is divine romance in the pull and play of the personality of people, whether it is where *two or three are gathered together* or where several hundreds or thousands await the drama of the "spoken word."

Like the moments before the curtain rises upon the play which is to be enacted upon the stage, a preacher comes to his pulpit facing those in the congregation who await expectantly for something to happen. More often than any preacher ever knows, there is a divine transaction experienced by worshipers. On occasion even the preacher reaches the heights. On the other hand, there are times when the sermon will not quite jell. It does not "come off." Words fall flat. A great idea is stillborn. Failure has its day. Love of preaching flies out the church window. Monday's mental ash can contains the erstwhile live coals of intended prophetic utterance which became cold, hard clinkers in the process of Sunday's sermon.

Yet, for all this and more, we preachers try once again because we love preaching. Love's labor is never quite lost to the point where we will not attempt another sermon when another Sunday shines upon our study and sanctuary.

Work of Preparation

Breathes there a preacher with soul so dead who never to (at least) himself has said, "I love to preach—but it is too much work"? No layman would understand that. Don't expect it of him. One here and there might think he does; and if he does, let him revel in his insight.

Yet, who except a preacher can know how hard it is to find time to study? There are endless meetings, almost every night and every day. Those time-taking sick calls, when we are anxious to try to help, are always unexpected. The stroke of tragedy or the arrival of the unrepentant is ever as near as the telephone.

There are—so we have been told—those systematic preachers whose hours are so ordered and whose study is so quiet that they can "steal away" and unperturbedly pursue that "sermon of a lifetime" every Sunday.

I do not doubt for many moments those who say they spend "twenty hours in preparation for every twenty minute sermon" they preach. Such facts must be true for a few. However, a bishop reminds us that facts by themselves are never important. It is how we interpret them that is of significance.

When all the books on preaching are read, all the lectures on preparation of sermons are digested, and all the advice of the saints of sermonizing is taken, there is still the sermon-work to be done; and it seems that Someone left it to the preacher.

There is no substitute for the work of preparation. We can do it in the early morning or late at night. But do it we must! In spite of pressures of vast denominations or local districts, pastoral potentates or passing plenipotentiaries, heaven-on-earth or high water in the church basement, we know that it is necessary for us to saturate ourselves in study. Only then will we be ready to preach.

Entering the Pulpit

Important as the preparation and conduct of worship is, the Protestant preacher still has the privilege of making his pulpit a potential throne. Thrones can be an ecclesiastical throwback or a monarchial relic, but not so a church pulpit.

The pulpit is what the preacher makes it. He ought to love it. It ought to be his crowning achievement so to grace it that only the Glory of God shines from it. It *can* happen too. It *does* happen week by week in small country churches as well as in large city cathedrals. Preachers ought to love both, and despise not the least of these, God's houses of prayer where pulpits and people await their preachers.

The preacher who prays his way into his pulpit will reflect at least a bit of the Light of the world from the great white Throne. The attitude of prayer can be prevalent. It might not be everything, but how else can God get to people?

The paradoxes of the pulpit are many. They demand that the preacher be relaxed yet enthusiastic, humble yet certain, intelligent yet simple, forceful yet restrained, witty yet serious, timely yet timeless, pious yet human. Dangers for the preacher might include a desire for excellence without regard for relevance, and a desire to contact the hearers without a concern for the content they will hear.

Certainly the Chrysostom-desire within us for the "golden mouth" ought to be washed out by the saint's more important desire for his hearers' hearts. Not the words of well-meaning parishioners at the door of the church that, "It was a 'beautiful,' 'wonderful,' or 'lovely' sermon" but the words from our Master Preacher, *Well done, good and faithful servant,* are the full reward of the Spirit.

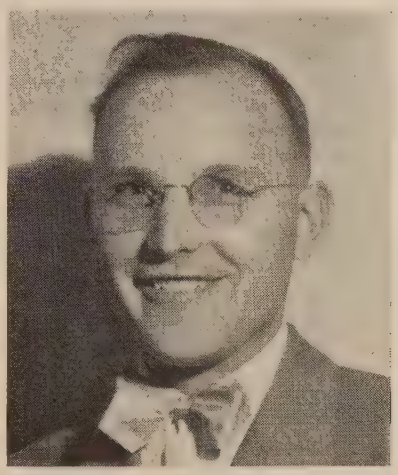
To love to preach should be as natural to the preacher as the love of playing music is to the musician, painting the canvas to the artist, signing a contract to the salesman.

After all is said that can be said to us or by us, we who are called to speak the Word are happy to confess: We love to preach! Never satisfied after Sunday's sermon because "There stands the Christ," we always look forward to another Sunday when, as our people come to say, "We would see Jesus," we answer, "So would we!" Ours is to ask, seek, and knock so that, through the divine romance called preaching, we behold God and his love through his Son and our Lord, Jesus Christ.

The Peril of Halfhearted Religion

A Sermon by GEORGE BUCHANAN

There may be more hope for the anti-church atheist than for the indifferent church member, according to the author, who is pastor of the First Methodist Church, Kaukauna, Wisconsin, as he emphasizes the need for a revival.



A PROBLEM that confronts every Christian minister is the message he should preach to church members. They have already been baptized and confirmed, and supposedly have committed their lives to Christ and are now living the life of holiness. Nevertheless, we know full well that our church people have not achieved perfection.

Hugh Thompson Kerr, Jr., has said, "One of the problems that particularly affects the Church is the growing realization that this is a post-Christian or unchristian age. The Churches of the West, once so strong and confident, are now aware of the fact that in many ways they have not made so great an impression upon society as they thought. . . . Another special problem of our time, created by the post-Christian character of society, is the growing suspicion on the part of many that somehow the Church as it now exists is in fact an obstacle to evangelism." [1]

If this accusation is correct, there is drastic need for a revival *within* the church, and a need for a message to church people themselves.

The following message is not original. It is one that was given to first century Christians by one of the early Christian ministers and recorded in the third chapter of Revelation. The advice here given to those who are already called Christians is: be sincere; be wholehearted in your devotion; and remember that Christ is always accessible to those who open their hearts to him.

The accusation given to the church at Sardis is, . . . *You have the name of being alive, and you are dead* (Rev. 3:1). This is a terrible condemnation! We immediately ask, "What kind of a church was Sardis to deserve this?"

Sardis was a successful church. She had a name. She was not defamed by heresy within or persecution from without. She was growing rapidly. New members were added regularly. There was a good bank balance every month. All local bills were paid. Conference apportionments were met regularly. In addition, Sardis paid all of her world service goal, her fair share for Bellin Memorial Hospital and Elmore Home, and also accepted a number of Advance specials. The Sunday school was increasing rapidly, both in attendance and equipment. The WSCS raised more money than it had ever earned before. Sardis had just completed a new building project without a mortgage. This was the church toward which all ministers in the conference aspired. According to the conference minutes, Sardis had done wonderfully well, but she was still found lacking when weighed in the scales of Christ. Why?

Sardis had built an institution, but she had apparently failed to develop Christlikeness among her members. She was a "popular," "social" church of the middle and upper classes that consistently upheld the *status quo*. Sardis was a tolerant church that did not wish to hurt anyone's feelings. Therefore evil found no criticism from this pulpit.

Since no mention was made about the evils associated with dancing, Sardis readily capitalized on this form of entertainment by sponsoring dances and thereby reinforcing the

[1] Hugh Thompson Kerr, Jr., in *Positive Protestantism* (Westminster Press, $2.50), pp. 108-109.

budget. As long as there was no objection to gambling, the church at Sardis held its own bingo parties and even sold beer and managed roulette wheels at church picnics. All of this was done to the glory of the church budget and to the detriment of Christian character. Sardis certainly had a name that was alive, but from all Christian standards she was dead.

Amos had a message for churches such as this one:

"Hear this word, you cows of Bashan,
who are in the mountain of Samaria,
who oppress the poor, who crush the needy,
who say to their husbands,
'Bring, that we may drink!'
The Lord God has sworn by his holiness
that, behold, the days are coming upon you,
when they shall take you away with hooks,
even the last of you with fish-hooks.
And you shall go out through the breeches,
everyone straight before her;
and you shall be cast forth into Harmon,"
says the Lord.

"Come to Bethel, and transgress;
to Gilgal, and multiply transgression;
bring your sacrifices every morning,
your tithes every three days;
offer a sacrifice of thanksgiving of that which is leavened,
and proclaim freewill offerings,
publish them;
for so you love to do, O people of Israel!"
says the Lord God (Amos 4:1-5).

Bethel and Gilgal were "churches" like Sardis that had not majored in holiness, but served only to multiply transgressions. Christ found a similar situation in Jerusalem when he overturned the tables of the money changers and declared, . . . "*My house shall be a house of prayer, but you have made it a den of robbers*" (Luke 19:46). Christ's message is clear to churches such as these: *Awake, and strengthen what remains and is on the point of death, for I have not found your works perfect in the sight of my God* (Rev. 3:2).

To the church of Laodicea, this early preacher said, " '*I know your works; you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth*' " (Rev. 3:15-16).

People often criticize an alcoholic who continues to drink after the doctors have said that liquor would kill him. Certainly an alcoholic deserves a lot of criticism, but it can never be said that he is lukewarm about anything. If he doesn't embrace something wholeheartedly, he has nothing to do with it. There is more hope for the alcoholic than for the self-righteous social drinker, because the alcoholic knows that there is something wrong with him. There is somethink wrong with the social drinker, too, but he does not think so. The alcoholic, unreformed, is ice cold to religious matters. Once freed from his bondage, he throws himself into worth-while endeavors with the same zeal and wholeheartedness that characterized his drinking.

An anonymous alcoholic once said that he was glad he was an alcoholic. He had gone to church quite regularly, even while he was drinking, but it was not until he recognized his need for God and received His help to stop drinking that he really knew God. He said, "If I had not been an alcoholic, I would still be just an indifferent church member. I would never have known God. God doesn't want any halfhearted commitments. He says, 'I want all or nothing at all.' " This is not a sermon preached to an AA, but one that an AA preached.

Occasionally, we confront an ice cold, anti-church atheist. We are inclined to alienate him and consider ourselves superior. However, there may be more hope for him than for the indifferent, once a year church attendant. The latter thinks that he is a Christian. Those like Paul, who are most bitter in their scorn, become the most enthusiastic missionaries, once they are converted. They are never lukewarm.

In an unpersecuted country where most people are nominally Christian, Christ's message to the church is a plea for intensity of commitment, for wholehearted devotion. Such a message recognizes that church people are still sinners who have not achieved perfection. If this were all the gospel had for us, it would not be at all distinctive. It would only leave us discouraged and hopeless.

The good news is that Christ is always accessible to those who open their hearts to him. He has power to save. His distinctive message is, "*Behold I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me*" (Rev. 3:20).

One cannot successfully say, "I guess I'll be sincere and wholehearted in my devotion from now on," unless Christ has become his Master. Once a person has opened the door of his heart to Christ and surrendered his life to him, sincerity and genuine devotion will follow naturally and willingly. The outwardly successful church, the worldly church, may be blessed with His presence and become sincere and Christian and helpful. The lukewarm church filled with His presence becomes an evangelistic fellowship, vibrant with enthusiasm and devotion.

Christ's message makes real demands upon churches. If practiced, it will draw criticism from the world, and even persecution. This will not cause us to tremble, however. The church that lives for Christ will provide martyrs if they are needed. There is a great need for a revival within our churches. We know our weakness. We can thank God that we are not left alone. Christ still stands at the door of our hearts, knocking, waiting to transform us and use us.

Yes, the Evidence

Doubt, after all, is bent on believing. It is not a status but a search. In this way doubt expresses its own inner finitude and vacillating ambiguity; it has a strenuous testing side no less than a dark resentful side. This positive aspect of the skeptical temper is well illustrated by the German professor of anatomy who used to make theological students in his neighborhood miserable by asking them, "Vat iss de effidence?"
—Roger Hazelton, in *On Proving God* (Harper & Brothers)

How Prison Alcoholics Are Reclaimed

By J. WILLIAM BURRIS

Today there are 134 Alcoholics Anonymous chapters in correctional institutions which are directly responsible for reclaiming many men heretofore considered hopeless, according to the author, writing out of personal experience.

SHAKY JONES was discharged from prison the other day for the eleventh time. As usual, he wore a new "state suit" and had a few dollars' pocket money saved from his meager earnings in the prison twine plant. In his heart again burned the fervent hope that this time things would be different. Shaky swore that all a man needed to quit drinking was a few breaks and will power. Once again he reminded the boys back at the prison how a person could keep on drinking and beat his "time."

Maybe where Shaky went, after being buried in potter's field, it is not possible to get a drink. Maybe that is why Shaky always thought of that place as hell. For, you see, still insisting that all it takes is will power, Shaky proved that he did not have the will power. Neither do very many others.

This is no isolated example. There are thousands of Shakys in correctional institutions scattered throughout the country. Thousands of inmate alcoholics are released from confinement every year, only to return again and again. A large number of these men believe (along with some of the "higher-ups") that drinking is just a matter of a few breaks and will power.

Every day to some prison a sheriff drives up in a modern Black Maria and deposits a new "fish." Sentence —twelve to eighteen months. Charge —habitual drunkard.

With each new arrival, however, one significant fact is today becoming more and more evident to those associated with the alcohol problem: some of the "regulars" are not returning nearly as fast as they formerly did. Some of them are not returning at all.

Significantly, those inmate alcoholics that are not returning have been exposed to the philosophy of AA during their brief "stretches" in prison. It is this writer's observation that those periods of freedom are directly in proportion to the inmate's active participation in AA affairs, and, of course his maintaining contact with "outside" groups upon release from prison.

Many officials, penologists, and inmates themselves scoff at the claims of AA in prison. Their argument is that the prison member of AA is bound by social restraint, that he cannot get a drink even if he weakens. A number of inmates, to justify their own unwillingness to quit drinking, argue that the guy who joins AA in prison is a phoney, and that his only real reason for joining is to impress the parole board.

Suppose we follow J. Schenley Schlitz, former part-time husband and lately of skid row, through his adventures in AA at Midwestern penitentiary. Let us learn as he learns just what this alcohol problem is all about. Let us hear all the facts before we pronounce AA guilty or not guilty.

Right now, Schenley is in a quarantine cell for thirty days; it is a good thing, too, for him. At the pace he was going he could not have lasted much longer. You can see the sickness in his eyes, and the tiredness. The lines out of his eyes and at the sides of his mouth are deeply furrowed with bitterness and from years of disappointment and dissipation. Every now and then his long, lean frame shakes with muscular spasms, crying out for the wine it has been denied.

Yes, J. Schenley Schlitz is an alcoholic. Not a typical one though, because there are no typical alcoholics. Alcoholics are human beings and there are no typical human beings.

Only in one sense is he typical. He is a typical victim of public indignation that brands his type with the term "drunkard!" Wino! Sot! Stewbum! Drunkard! For years he has heard these words behind his back, but of late more often to his face. Shadowy words were hurled with the righteousness of public indignation.

For years he has searched for someone who could tell him "Why." All anyone was ever able to tell him was that he had no will power, or that he had no guts. Although he would be the last to admit it, old Schenley is secretly glad to be back, safely locked up, protected from himself.

Promptly at ten o'clock on his first Sunday morning in quarantine, Schenley is jolted from his reverie by the stentorian cry of the cell-house keeper. "Alcoholics Anonymous! All out for AA!"

As a few scattered steel doors swing open, Schenley unconsciously takes a step forward before he catches himself. Smiling sheepishly, he listens to the derisive remarks of the other inmates in the cell-house. Quips one, "All right, you winos, time for a drink!" And so on.

"What's the matter with those guys?" Schenley wonders. "Don't they even *care* what the other inmates think of them?" Then a more sickening thought strikes him. "Good lord! Are alcoholics so low that even men convicted of more serious crimes look

down on them as something to be despised—just like outside?"

Desperately, Schenley tries to think. "What was it that man said, that doctor? I was sick—an alcoholic? That's a laugh! Just because the breaks go against a guy, right away they want to put him in a hospital. Anyway, I'm no alcoholic! Why an alcoholic is a bum. Anybody knows that." But the gnawing doubt is there.

The next day during his recreation period Schenley meets his old buddy of skid row days, Rummy Blatz. This is a different Rummy from the one he used to know. Oh, the physical features are there all right. It is just that he seems to be a little more thoughtful, a little more preoccupied, a little calmer; and, yes, that sorrowful cocker-spaniel look is gone from his eyes. Yes, this is a different Rummy Blatz than Schenley used to know on skid row. He tells Rummy of this change.

"Schenley, I'm glad to hear you say that. AA always claims that others notice the change in you first. If I have had what we call a character change, you should know. You knew me when. . . ."

"AA's? Them alcoholics? You belong to them guys?"

"Yes, Schenley, I belong to AA and I am an alcoholic. That's the first thing I learned—you gotta admit it to yourself. I know now that I can never again take another drink. Oh, you needn't look so horrified. There's no shame in being an alcoholic; it's a shame only when you don't do something about it. And it takes a lotta guts, Schenley. You'll have to eat crow plenty if you take AA in the right vein."

"Say, you really are sincere about this!"

"I am sincere for the first time in my life. You know, I used to think that the reason for a guy's coming back to prison was because he didn't want to straighten up and fly right. I've learned since that many do want to make it. But, they need some help. The kind of help I needed was AA, and the Big Dictor ordered it for me."

"Say, what are you handin' me? That AA must have you hypnotized!" And Schenley walks away in disgust.

In spite of his doubts, Schenley is impressed by Rummy's remarks. He decides to give AA a loose play. What can he lose? Maybe he can find out what it is these guys are promoting. He is no dummy! He'll find the angle! Eleven months and parole time can sneak up on a guy.

Come next Sunday, after a dozen inner battles, Schenley runs the gauntlet of jeers from his fellow inmates and attends his first AA meeting. He breathes a sigh of relief when he spots the vacant chair Rummy has been saving for him.

"Thought you'd be here," whispered Rummy. "Sit down and listen to Bill. You'll be interested in his story."

Bill, the chairman, was a leathery little man who wore bifocals and chewed snuff—or whatever it is you do with snuff. He broke every rule in the public speaker's book. He was ill at ease, his grammar everyday, his delivery poor. Yet he held the attention of everyone.

Two things explained it: the sincerity in the faded blue eyes behind the bifocals, and a knowledge of his subject which only personal experience can depart. He was no public speaker, but he had things to say.

"Who's th' gook up there?" whispered Schenley.

"Take it easy!" advised Rummy. "Listen to what he's got to say. You may learn something."

". . . So this psychiatrist laid it on the line," the leathery little man was saying. "He said that I was a liar, and that I never intended to quit drinking, and besides that I didn't have the will power. He said I was self-centered, introverted, and obnoxious, that I had come for help but had wound up by trying to point out *his* shortcomings.

"He refused to have anything more to do with me, saying that I needed the few dollars that I had left to continue drinking myself to death with.

"So, in my self-pity and resentment, I got drunk again—and stayed drunk. You see, this psychiatrist had come closer to the truth than my wounded ego was willing to admit. And not being able to face this reality, I drank more and more to 'escape' it. I probably would have drank myself to death had I not been arrested and thrown in here.

"However, when the wine fumes were gone and I was able to think a little, I wondered, 'What am I mad at the psychiatrist for?' He was the first person that had ever told me straight to my teeth what was the matter with me. And AA, through a simple spiritual program, has taught me how to combat such 'screwy thinking.' "

Schenley was amazed at the little chairman's utter frankness. He was just beginning to understand that all the listeners were alcoholics, and that he was not alone with his drinking problem.

In the general discussion following Bill's talk, a tall distinguished-looking man arose to offer a comment. Schenley learned later that he was once a highly respected accountant with a responsible position. But when you are an alcoholic—irresponsible, undependable, and inefficient—your good jobs don't last long. Loss of work, gain of time; loss of friends, gain of craving; loss of self-respect, gain of one to two years in prison.

"The spiritual side of the program calls for an open mind," he began. "All that is required is a belief in a Power greater than yourself. Then to acknowledge that Power and to humble yourself and bow in submission to that Something and lead a life as fully in accord with your idea of good as you possibly can.

"You may call this Something by any name that you please. To my mind, the word 'good' is synonymous with God. I don't bother with visual pictures or trying to give it human form. God, therefore, to me means good, and leading a good life keeps me 'thinking dry.'

"It is a pretty hopeless egotist who won't admit there is something bigger than he."

The tall man paused briefly to note the new men's reactions to this spiritual discussion. Back in the last row, J. Schenley Schlitz and the other new men were all ears. This was practical stuff, stuff a man could understand. Encouraged by their acceptance of his views, the tall man concluded:

"Don't forget what our 'outside' visitors keep telling us, 'Take it easy and live just for today!' I've heard

several of them say that if they'd had to look forward to more than twenty-four hours of sobriety when they first came on the program they wouldn't have started."

Bill, the chairman, then arose to lead the group in the Lord's Prayer to close the meeting. In the back of the room, J. Schenley Schlitz, ashamed and feeling guilty, somehow stumbled through the words.

At the short get-together following the meeting, Rummy asks, "Well, Schenley, how about it? Coming to the meeting next week?"

"Rummy, if I feel next week like I do right now, I'll be there. And by the way, I guess I *am* an alcoholic."

The Counselor's Workshop

The pastor making this call attempts to help his parishioner—a wife and mother of a young son—understand herself and her family relationships. Evaluations of our consultants follow the report. Each month, in this section of the magazine, a report is published of an interview between a pastor and someone with a personal problem involving pastoral counseling.—Ed.

Family Problem

Introductory Remarks: I had called on Mrs. Pryor Monday evening, when the whole family was there because she was in bed with pneumonia. Wednesday morning at 9:00 o'clock, she called and asked if I could come to see her that day, either before 10:00 A.M. or shortly after 1:00 P.M. I suspected that this was a family problem call, because the hours suggested were when her husband would not be home from work and her son would be in school.

Mrs. Pryor is about fifty years old. She has a boy who is fourteen years old. I have been here only three months, so I do not know the family well.

The Call

Mrs. Pryor. Hello; come right in.

Pastor. Thank you.

Mrs. Pryor. When I was reading my *Upper Room* this morning, I prayed, and my problems seemed too big for me. I called you right away, because I knew that if I didn't then I never would. The problem is with our boy, Jimmie. When you called the other day, I was so much afraid that you would scold us because he isn't in Sunday school and church. Instead you seemed so understanding that I felt that I could talk to you. I have never felt that I could talk to other ministers.

Pastor. You feel more disposed to talk now.

Mrs. Pryor. Yes, and I need to talk to someone, so I'm going to tell you the whole story. You see, Mr. Pryor came into our family when there were already three children. He legally adopted them and has provided for them as only one man in a hundred would do. But now, Jimmie, who belongs to both of us, has become a stumbling block.

Pastor. He seems to be the problem child.

Mrs. Pryor. Yes, you'd think as we are getting older, he would be the one that would hold us together, but instead he's our stumbling block.

Pastor. Instead of making your family happier, he seems to be adding to your problems.

Mrs. Pryor. He won't mind at all, and his father doesn't seem to care.

Pastor. His father doesn't seem to be doing his part.

Mrs. Pryor. Now, I don't want you to think I'm criticizing. Mr. Pryor is a good man. He works hard on the school board. He can organize a financial drive for the church, or for the Boy Scouts. He works well with large groups, but he can't seem to spend time with *one* boy. If Jimmie comes home whistling, he says, "Cut that shrill whistling! I listen to noises all day. When I get home, I want it quiet." But Jimmie has to keep quiet all day in school and when he gets home he needs to make noise.

Pastor. It's hard for him to understand Jimmie's problems.

Mrs. Pryor. It just seems to be his nature. He means well, but he can't show affection. He seems to keep himself at a distance—and Jimmie and I are both different. We need affection.

Pastor. You wish he could show his affection more.

Mrs. Pryor. Yes, I do. But I guess he never will. In all the twenty-one years we've been married, I have never heard him apologize for being wrong, and he never plays or works with Jimmie. Jimmie works in his father's shop, but is never told how to do things. His father thinks Jimmie should already know how to do everything he does.

Pastor. He doesn't teach Jimmie new things.

Mrs. Pryor. No, and I don't know how, so poor Jimmie never learns.

Pastor. He seems sort of left out.

Mrs. Pryor. Yes, and I think that is the reason he is always getting into trouble. He has too much time on his hands. I think it was before you came that Jimmie was caught window peeping with some older boys.

Pastor. Hm-m.

Mrs. Pryor. I don't believe Jimmie really knew how wrong this was, but it certainly disturbed me. I told Mr. Pryor several times to go down and talk to the police about it, but he never did.

Pastor. He didn't do anything about it.

Mrs. Pryor. No, and when I scold Jimmie, he always says, "Jimmie, keep your mouth shut. It'll save you lots of trouble."

Pastor. He doesn't support your position.

Mrs. Pryor. No. I suppose I'm partly to blame. I do nag a lot. I seem to have to let off steam ever so often, and this isn't pleasant. I guess we

just have different dispositions. I nag and scold, and he just keeps still and locks himself up in a newspaper or something.

Pastor. You handle your problems differently.

Mrs. Pryor. Yes, and in between, Jimmie is getting hurt.

Pastor. You think he gets the worst end of the deal.

Mrs. Pryor. Yes, and something will have to be done, or matters will just get worse. I know this can't be remedied overnight, but I feel now that there must be a solution. I'm so glad you came.

Pastor. Would you like to have me call again in about a week?

Mrs. Pryor. If you have time, I certainly would.

Pastor. Would Wednesday at one o'clock be a good time for you?

Mrs. Pryor. Yes, I believe it would. That is after Jimmie is in school and before Mr. Pryor comes home.

Pastor. Then I'll see you Wednesday. Good-by.

Mrs. Pryor. Good-by. I'm so glad you came.

Pastor's Questions

Mrs. Pryor wept more than half the way through the interview and showed considerable signs of relief as she got these things off her chest. However, most of the time was spent talking about her husband rather than her son's problems. Is this the real problem, or did I get her off on a tangent somewhere? The interview lasted only forty-five minutes. Should I have sought to prolong it fifteen more minutes in an effort to get deeper into the problem? Will she be more likely to delve further into the problem the next interview, or will she tend to retreat and repeat?

Consultants' Evaluations

THIS well illustrates the value of pastoral calling. There are pastors who might prefer to hold office hours and wait for people to come to them for counsel. But until a good pastoral relationship is established, people are unlikely to bring their deeper concerns to the pastor. By choosing an evening to call, this pastor was able to visit with the family together, and by his attitude to present himself as one who would understand. It was the pastoral call which created the confidence in which the mother could ask for counseling two days later.

Her need to talk with someone about the family situation is urgent, arising from pressures that have been building up since the loss of her first husband, the struggle to maintain three children, and the difficult adjustments of remarriage. Admirable as the husband is in many ways, he tends to block the channels of communication and close up his wife and son under stern restraints of "When I get home I want it quiet"; and "Jimmie, keep your mouth shut, it'll save you lots of trouble." This prevents open exploration or mutual understanding and holds the family under severe tension.

Sensing the urgency the pastor responds at once. He proves to be a good listener, willing to understand what this means to the family and patient enough not to rush in with advice and hasty solutions. He responds to her feeling quite accurately, except where he puts her on the defensive by saying: "His father doesn't seem to be doing his part." No doubt she had been feeling this, but she was not yet ready to admit it. In her effort to justify him she reveals her own conflicting feelings toward him.

In view of her recent illness the length of the call was sufficient, and the pastor was wise not to have remained longer. She has unloaded enough for one interview, and if the pastor had started to probe deeper she would be driven behind defenses and less able to progress in the next interview.

Instead he asks, appropriately: "Would you like to have me call again in about a week?" This indicates that more time is needed to explore the situation, rather than to expect a magic solution in one interview; for as this has been a long time developing to the firmly set pattern of mutual resistances, it will take time to learn new attitudes and grow into new relationships that may better fulfil the needs of each member of the family for affection and approval.—***Paul E. Johnson*, professor of Psychology of Religion, Boston University School of Theology**

THERE are three separate matters to speak about in view of the pastor's comments. Let us consider these separately.

(1) "Mrs. Pryor wept more than half the way through the interview and showed considerable signs of relief as she got these things off her chest."

This notation by the pastor confirms what one would readily suspect in reading the case résumé above. The pastor provided a far more understanding and acceptant relationship than the written report can convey. However, the general trend of the material brought forth by Mrs. Pryor and the steady endeavor of the pastor to listen and to provide understanding rather than to judge or to probe make evident the fact that the climate of the relationship was a warm and permissive one, even without the confirming note by the pastor. There was a real progression in feeling exploration:

At first the very safe, "the problem is with our boy, Jimmie." Later, "his father doesn't seem to care," which signals a somewhat dangerous feeling of "something is wrong with our marriage." Then, "he [the husband] can't show affection" indicates her feeling of "there's a real lack in our marriage and it's because of my husband's different nature."

Then, the statement "I've never heard him apologize for being wrong" indicates that she has stored up a good deal of resentment toward her husband, but the statement "I suppose I'm partly to blame" shows her feeling of "I've been at fault too."

The problem, which started off safely in the distance with her son, kept coming closer to home through the marital relationship until it came to roost within the most dangerous sphere of all: herself. The pastor who helped this wife and mother to come to see some of the part that her own feelings play in the intricate relation-

ships of the family was truly helping her to come to terms with herself.

(2) "However, most of the time was spent talking about her husband rather than her son's problems. Is this the real problem, or did I get her off on a tangent, somewhere?"

With the kind of review of the internal feelings of Mrs. Pryor just presented, this question is already partly answered. The problem in this parishioner who calls for the pastor, as in most, lies in the disturbed feelings and personal turmoil of the parishioner. Fortunately, the pastor worked with her and her feelings, rather than with what he might do about the son or father.

The fact that he raises a question as to where the real problem is (in son or husband?) shows that he is not fully aware that in so far as his counseling help is concerned the real problem is nowhere else than in the feelings of the disturbed parishioner. This may seem like a rather quietistic or socially inactive role to take, but it is neither. Anyone who fully understands the complex interweaving of attitudes which takes place in close personal relationships will see that any alteration of attitudes at any one point will affect all other points.

I would suggest that the real problem in this counseling case is in the counselor's uncertainties regarding the reason why he responds to the parishioner with understanding and acceptance. The purpose is not to understand or to accept merely, but to understand her and to accept her feelings so that she may more fully understand herself.

Several of the pastor's responses could be cited in which he does not respond to her feeling, but responds more to the content of what Mrs. Pryor has said. The pastor's comment "you think he [Jimmie] gets the worst end of the deal" would have been closer to Mrs. Pryor's *feeling* if it had been "you sort of feel sorry for the poor boy in between." There is a note of pity in her feeling to which he might have responded more directly.

(3) "The interview lasted only forty-five minutes. Should I have sought to prolong it fifteen more minutes in an effort to get deeper into the problem? Will she be more likely to delve further into the problem the next interview, or will she tend to retreat and repeat?"

I judge from the case itself that Mrs. Pryor initiated the termination. It, therefore, comes as a surprise that the pastor should ask if he should have continued it longer. After helping her work through her feelings, it would have been most unfortunate if he had started to "push" her to explore further. Forty-five minutes is a good deal of time to spend in sustained self-exploration. There is certainly nothing magical about the well-rounded hour. It is well to note that the definite hour for the next visit is valuable and that this pastor did make clear the conditions of his next counseling period.

As to whether she delves further or retreats, such a question should be left to the parishioner by the pastor, who is genuine in his understanding and respect for her. The question which rightly falls to this pastor is this: Can I continue to provide a counseling relationship in which there is the greatest freedom for and acceptance of Mrs. Pryor so that she may if she has need come to a fuller exploration of her own feelings, no matter how threatening or dangerous they are? This much, not whether she reaches any specific point which the counselor may hold, is the role of the pastor as counselor.—***Russell Becker*, assistant professor of Psychology and Dean of Men, Kalamazoo, College, Kalamazoo, Michigan**

Report Your Pastoral Calls

You are invited to submit reports of your calls for analysis and evaluation. For each one of your reports selected for publication in "The Counselor's Workshop," you will receive a small check.

All real names and material that may tend to identify the case should be changed before submitting your manuscript. Your name will be known only to the Editor, and not to our readers or to our consultants who will comment.

It is requested that each of your manuscripts be prepared according to the following instructions:

1. *Nature of the call:* Indicate the type of call you consider this to be; that is, whether it is a case of bereavement, illness, marital difficulty, etc.

2. *Introductory remarks:* Give a brief description of the parishioner or person counseled and a statement of your knowledge of and relation to the person before you made the call or granted him the interview.

3. *The call:* Give, as you remember it, a verbatim report of the call in the form of dialogue between yourself and the parishioner. Leave a three-inch margin on the left-hand side of each page.

4. *Questions:* Do not give a lengthy evaluation of your own work, but raise questions that come to your mind, and indicate points in this call where you feel you need help.

5. You may report any number of calls desired, but prepare each call separately, as indicated above, except when your report comprises a series of calls on the same individual and dealing with the same problem. Any reader of THE PASTOR may submit his reports of calls for consideration. Those not selected for publication will be returned.—Ed.

LITURGY

Preaching in the Divided Chancel

By MYRON M. HALL

Preaching from a divided chancel can be a challenging experience if the minister realizes that the symbol of the cross and not the preacher should occupy the central place in worship, contends the author, who is minister of Milton Methodist Church, Milton-Freewater, Ore.

THE RETURN of the divided chancel to thousands of Protestant churches has caused endless debate. Amidst all the talk we are in danger of overlooking the question of what its return will mean to Protestant preaching. Does it forebode good or ill? This question must be faced by the men who stand in Methodist, Presbyterian, Congregational, Disciple, and Baptist pulpits because of the growing possibility that sooner or later they will stand behind a pulpit that has been moved from "front and center" to "side and up."

We cannot understand what this architectural change will mean to preaching unless we first remember the place of the Protestant minister within the church. I am thinking not so much of the historical *theory* which conceived of the minister as the representative man of the congregation, a priest among a priesthood of believers, as I am thinking of the historical *fact* that for countless Protestants the minister *is* the church. He is the one who speaks, acts, embodies a Puritan virtue too difficult, and comprehends an esoteric faith too vague for the congregation.

In Protestantism such a situation is theoretically impossible as far as formal theology is concerned. Actually it became inevitable the moment the emphasis was placed upon the clergy as men embodying the faith they proclaimed rather than as priests who administered an objective sacramental system.

Following the Reformation the hierarchical church and the sacramental faith mediated by that church were no longer the given elements in Christendom. The new, inescapable element was the minister who as a person was to personify the faith. He proclaimed the faith in three ways: by the spoken word, by his concern for his people, and by his own personal life. I shall examine each of these in turn to show how each in its own way tended to make the minister *the church* in the mind of the congregation.

When the minister preached, he did so to win people to the faith he represented rather than to proclaim to them the faith of the church. Preaching became a person-to-person relationship rather than the declaration of a message which contained its own truth. What the minister *was* became for many people the very thing the church believed. The result is that many a church member has only a vague notion of what a full statement of the Christian faith ought to contain.

When the minister exercised his pastoral function, he no longer brought with him the sacraments; he came to see his people in order to win them to the faith incarnate in him. The minister became the center of the pastoral relationship, incidentally using the sacramentals left to him: prayer and Bible reading. The sensitive pastors have often reacted against such an artificially structured relationship. They did so by dropping the use of the sacramentals and coming to the parishioner simply as a friend.

Thus the Protestant pastor lost every symbol which showed that the Christian faith was larger than himself, and the impression was further heightened in the minds of the people that what the pastor was, so was the church.

Another example of how the Protestant minister became the church may be found in the area of conduct and attitudes. The theory of apostolic succession always symbolized that the Christian faith was greater than the individual clergyman and that ordination in the succession gave to the clergy something greater than themselves.

With the Reformation, however, ordination could no longer bestow this authority and the test for the validity of the authority of the minister was no longer apostolic succession but the degree to which he was able to conform to a given standard of conduct and attitudes. These standards can be shown to be manifestly culturally determined, but in theory they were always drawn directly from scripture.

In the United States these standards were first set by the Puritans and were often irrelevant and picayune. But the minister had no choice but to conform, for he knew full well he was obligated to illustrate by his own life the ideal picture of what the community thought a Christian ought to be. Again the church became what the minister was.

I would not deny that there are excellent elements in each of these examples; elements which should not be lost. But we must realize that in rejecting the objective character of the Roman Church we have built a new type of church which has a tremendous weakness of its own: the ease with which the minister may become the church.

We now turn to a consideration of what the pulpit-centered church has done for preaching. It is only fair to remember that the pulpit was first placed in the center not to magnify the preacher, but to place the Scriptures in the center of Protestant worship. This was the theory but, again, the practice was quite different.

In practice the pulpit was in the center because the minister was the church and therefore belonged in the center. As a result a very interesting thing then happened in the design of the pulpit. It was no longer the highly artistic dais but became smaller and smaller and occasionally, when occupied by a gifted preacher who needed no notes, disappeared altogether. Here truly was the preacher-centered church.

A word should be said here concerning what happened to the Scriptures during this process. As the minister became more and more identified with the church, he discovered that the Bible was not so much the source of his preaching as it was a tool to further his own ends; a tool which has often been used with less skill than have illustrative materials, current events, and psychological insights.

I am making no brief for a revival of bibliolatry, but the fact remains that within Christianity the Bible is the *sine qua non* of faith. It is the given which we cannot change. Our understanding of it may change, our attitudes toward it may be transformed, our technical information about it may grow, but it still remains as the basis and source of our Christian faith. As such it must lie at the basis of all preaching. The sin of Protestantism is that it failed to do this and the preacher himself became the source.

Preaching, then, in the pulpit-centered church became the weekly attempt to move, persuade, and convince the people of the validity of the faith incarnate in the preacher; a faith only more or less identical with historical Christianity and certainly a faith that had lost its objective basis either in tradition or scripture.

The sermon thus became dependent upon the mood, whim, and interest of the preacher. This added variety and entertainment value to preaching but it also tended to make it ephemeral; in the hands of less talented men preaching often became the mouthing of their own prejudices. And preaching, which should be the glory of Protestantism, often became its greatest scandal.

Will the return of the divided chancel be a help or a hindrance to preaching? Of course, it would be foolish to claim that an architectural change would produce a new Reformation. But such a change is one inescapable element in today's religious culture and as such may be significant not only as a symptom of a general change, but also as one of the contributing elements in that change. I do not wish to claim too much for the divided chancel, but at the same time I would not have it discounted.

As we consider preaching in the divided chancel, we must remember that it has introduced a new element into the worship of many Protestant denominations. Liberal Protestantism rejected the cross as a symbol of a mechanistic theory of the atonement, but the same liberal Protestantism produced the aesthetic movement which placed the cross in the center of Protestant worship.

The preacher is no longer the center of the church. His place has been taken by the communion table or altar on which is usually found a cross. *Protestant worship now takes place in the presence of the central symbol of the Christian faith!* This is a radical change from sacramental-centered, bible-centered, or preacher-centered worship. Here is a new given, a new inescapable fact, perhaps a new force.

Vital preaching is always the proclamation of a gospel greater than the preacher. Phillips Brooks says, "It is . . . a message given to us for transmission. . . . The minister who keeps the word 'message' always written before him, as he prepares his sermon in his study, or utters it from his pulpit, is saved from the tendency to wanton and wild speculation, and from the mere passion of originality." [1]

Today the divided chancel is forcing the recognition that preaching is indeed a message given to the preacher to proclaim to his people. The ever-present central symbol of the Christian faith, placed in the center of the sanctuary, demands recognition.

It is only the most calloused and indifferent minister who will fail to recognize that the divided chancel proclaims the fact that basically his message has been given to him through the events symbolized by the cross, and that ultimately his message is judged by his degree of fidelity to the message contained in the cross.

Preaching from the divided chancel is no easy thing. To the one man who finds such a chancel the easy road into liturgics, there will be a host who find it a challenging experience to preach in the presence of a symbol which is a constant reminder of the gospel they ought to preach. The divided chancel will force the preacher to seek a deeper understanding of the gospel.

I am not under the illusion that the cross itself will produce the message which the preacher is to proclaim. It is a lifeless symbol until it has been invested with meaning. But no man—preacher or layman—enters a church without the cross bringing some message to him. For the congregation much of the symbolic strength of the cross will be derived from unexpressed and unconscious sources.

It will be the constant intellectual task of the preacher to know explicitly what it is the cross symbolizes and to continually invest the cross with new meaning for his people. For though it is true that the gospel is given to the preacher, yet it is "a message which we cannot transmit until it has entered into our own experience. . . ." [2]

The presence of the cross in the sanctuary will be no excuse for the lazy preacher; rather, the cross will be a spur to discover what is the message of which it is the symbol. For this task the preacher will turn to the classic tools of theology: scripture, t r a d i t i o n, and systematic thought, plus the tools of secular learning: science, psychology, sociology, economics, history, and whatever else may be a bearer of truth.

We are preaching in a new day; a day when these tools will not be used to magnify the preacher, but rather a day when the preacher will use these tools to magnify the gospel in the presence of whose symbol he stands.

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[1] *Lectures on Preaching* (E. P. Dutton & Co., 1888), pp. 14-15.

[2] *Ibid.*

LENTEN PREACHING--II

Unity of Work and Worship

March 15, Fourth Sunday in Lent. Acts 10:23-33; Luke 10:38-42.

Suggested Hymns:[1] 301, "Guide me, O Thou great Jehovah"; 169, "Ye servants of God, your Master proclaim."

Sermon Text: *. . . Mary . . . sat at the Lord's feet and listened. . . . Martha was distracted with much serving; . . . "Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her."*

On one of Jesus' visits to the home of Mary and Martha, Mary sat at his feet listening as Jesus talked. "*Martha was distracted*" with the routine affairs of the house. When Martha could no longer endure seeing Mary sitting in the living room while she was doing all the work in the kitchen, she appealed to her guest. Who is able to read this passage and not sympathize with Martha?

One may wish to support the position of Martha by the use of Rudyard Kipling's poem, "The Sons of Martha." (It appears in *Rudyard Kipling's Verse*, Doubleday & Co., $5.00.) Kipling cleverly satirizes those who are willing to sit while others work as the sons of Mary, and he pays high tribute to the sons of Martha for making the wheels of the world go round. The poet ends by indicating that the sons of Mary have cast their burden on the Lord and the Lord has laid it on Martha's sons.

The truth of the matter, of course, is that Jesus Christ is not like that. He does not put the burden of the indolent upon those who are willing to work. One cannot read the New Testament without sensing the priority which Jesus put upon work. "*As my Father has continued working to this hour, so I work too*" (Moffatt trans.).

The preacher may first want to establish the importance of diligent labor as an instrument of developing the best in every man. He will find illustrations in the lives of many of the most useful people in the world.

An illustration may be drawn from the life of Arturo Toscanini. In his childhood he was so assiduous that fellow students poked fun at him, thought of him as a grind, and dubbed him "the little genius." Extended summer holidays found him remaining at school to work. He taught himself French, English, and German. In addition to his music, he is a careful student of history, literature, and mathematics. Without costly self-forgetful work, the world would be without the magnificent conducting of Arturo Toscanini.

A much more common illustration is that of Albert Schweitzer, doctor of medicine, theology, philosophy, and music. The story of his matchless effort is well known. An excellent biographical treatment of his amazing effort is Hermann Hagedorn's *Prophet in the Wilderness* (Macmillan Co., $3.50).

One may prefer to use the less known illustration of the achievements of William Temple. At the formation of the World Council of Churches, Charles Clayton Morrison of *The Christian Century* said: "If he had lived, Archbishop Temple would have been undisputed head of the World Council, which now has six co-presidents. You see, it takes six of the best men to equal one Archbishop Temple."

Teacher, preacher, philosopher, and theologian, head master, rector, chaplain, bishop, archbishop, social reformer, and devotional leader, Temple, by any standard, was the greatest churchman of our time. Two words better than any others describe Temple's great usefulness—"hard work."

Yet with the unquestioned importance of work, the preacher will want to develop a second idea which complements work. It was this at which the Master was driving when he gave priority to the choice of Mary over the choice of Martha. A careful study of the lives of Toscanini, Schweitzer, and Temple will indicate that each had discovered a reverence for his work which rescued it from mere monotony. The Christ who hallowed work consecrated it with devotion in the early morning hours off in the hills alone.

Jesus never saw work apart from worship. Had Martha been concerned primarily with serving the Master, she would have found great delight in pursuing her common duties. If we work, as she seemed to be working, for personal recognition or approbation, we can never be satisfied when we are limited to the menial tasks of life's kitchen while others enjoy the comfort of fellowship in the living room. Only deep devotion is able to make duty delightful.

Perhaps the last major development of the sermon might be given to an indication of why Mary chose "the better part." How often is life a choice not between the bad and good, but between the good and the better or the better and the best. What Martha chose was good, even if she was sufficiently miserable to desire to have Mary share her misery. The tragedy of Martha is that in her choice of the acceptable, she has overlooked the highest good. It is always possible for us to find reasons to justify that which we choose to do. George Bernard Shaw once wisely observed that he chose to "judge the character of a man or a Church not by the reasons they find for things, but the things they find reasons for" (F. A. Iremonger, *William Temple*, Oxford University Press, $6.00, p. 480).

One will find a supporting illustration for this choice of the better part in Francis J. McConnell's autobiography *By the Way* (Abingdon-Cokesbury Press, $3.50) where he tells how James W. Bashford, later a bishop, by being a slave to duty in the classroom missed an opportunity to hear Wendell Phillips, one of America's greatest orators.

Worship in order to avoid work is an anesthesia. Work in order to avoid worship is a denial of the life of the spirit. Work wedded to worship is life's richest benediction.

No Preferment

March 22, Fifth Sunday in Lent (Passion Sunday). Heb. 9:11-15; Mark 10:32-45.

Suggested Hymns: 12, "Joyful joyful, we adore Thee"; 144, "Beneath the cross of Jesus."

Sermon Text: *". . . to sit at my right hand or at my left is not mine to grant; . . . but whoever would be great among you must be your servant, and whoever would be first among you must be slave of all."*

Jesus had steadfastly set himself to go to Jerusalem. In dismay, the twelve walked behind him. They were afraid. He took them aside and tried to explain what was going to happen: *". . . the Son of man will be delivered to the chief priests and scribes, and they will condemn him to death, and deliver him to the Gentiles; and they will mock him, and spit upon him, and scourge him, and kill him; and after three days he will rise."*

[1] Numbers of hymns refer to *The Methodist Hymnal.*

The preacher may want to consider as the first major development of the sermon the jockeying for position which reared its ugly head among the disciples on several occasions. Luke records the incident of the dispute of the Last Supper over which of them should be accounted the greatest. Those who are distressed to find self-seeking and ambition in the church will do well to remember that here it was in the most intimate company surrounding the Master. The desire for preferment is one of the most prevalent sins of the spirit.

The wise interpreter will not leave the problem back in the New Testament, but will illustrate it with examples in our own life. No sin can be more justly charged against Americans than this.

A second major development of such a sermon might deal with the presumption on the part of anyone with limited knowledge to make a direct request of God. James and John ask, "Teacher, we want you to do for us whatever we ask of you." This is always the final form of unacceptable prayer. It may be sincere; it is often earnest; it is always wrong. Thomas Aquinas warned us to be careful about our prayers lest they be answered and we should then have to live with that for which we asked.

When the disciples asked for preference in the kingdom, Jesus asked quickly whether they were able to pay the price. "*Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?*" The cost of greatness is to become the servant of humanity. The cost of peace in the midst of turmoil involves escape from the prison of self, a childlike trust in God, and a loss of one's life in a cause that is bigger than self.

In leading our people in worship, we will desire also to have them recognize how misplaced are our own desires. The poetry of T. S. Eliot, notably "The Rock," illustrates the folly of our request. Eliot observes that we ask for knowledge instead of wisdom.

We still struggle for the privilege that comes from wealth. We measure success in terms of rank. There are among us bitter extremes of wealth and poverty upon which the false messiahs of our time have erected their campaign platforms. Even our attitudes toward our nation and to our faith are colored by our ability to use them to our selfish advantage. We denounce the desires of all other nations to rule the earth, yet everything that we do betrays our desire to put America first.

A final development in a sermon on this theme would do well to give consideration to Jesus' prescription, "Not to be waited on, but to wait on other people." The example of the life of Jesus serves beautifully to illustrate this principle. At the Last Supper he girded himself with a towel. The disciples, who would have been delighted to wash the Master's feet, had been slow to perform willing service for each other and for those who were in need. The entrance of Christ into the world through a small and subject nation, and through the obscure door of a humble stable, underscored the priority which God places upon lowly service. Every government which preserves the lord-it-over-them quality is antithetical to everything that God is in Christ.

Nothing will better prepare us for God's eternal triumph celebrated in the Lenten experience than to see the disparity between the things in which we trust and those qualities which Jesus holds as basic to life. We want to be rich in things. The Master lauds the poor in spirit. We rejoice only when we are merry. Jesus said that understanding and satisfaction come to those who mourn. We admire the arrogant. He cautions us that the earth belongs to the meek. We believe that the world belongs to the breadwinners and the bread seekers, but Jesus had something to say about those who hunger and thirst after righteousness. We teach men external techniques. Jesus is interested only in purity of heart. We write books on how to win friends and influence people. Jesus speaks of those who are persecuted for righteousness' sake.

An Unwelcome Reign

March 29, Sixth Sunday in Lent (Palm Sunday). Phil. 2:5-11; Mark 11:1-11.

Suggested Hymns: 128, "All glory, laud, and honor"; 130, "O Thou Eternal Christ of God."

Sermon Text: "Hosanna! . . . [he] comes in the Lord's name!" Mark 11:9 (Moffatt)

Colorful as the pageant of Palm Sunday is, behind the palms and the shouting, the short-lived excitement, there is a sobering meaning. Jesus could have made Palm Sunday quite an occasion. Instead, he made it an incident.

He turned from it to Calvary, from an emperor's throne with a golden crown to a wooden cross and a crown of thorns. He turned from popularity and material power to lay down his life in the cause of truth and goodness and love. There was nothing victorious in his superficial triumph before Calvary, and he knew it. Jesus felt that God was using him to inaugurate an order in society which would be called the kingdom of God.

The first major development may well be to see the kingdom in the light of Calvary. The following words from H. G. Wells present a very compelling interpretation of the victory in the crucifixion:

"Our Crucifix, if you must have a Crucifix, would show God with a hand or foot already torn away from its peg, and with eyes not downcast, but resolute against the sky—a face without pain. Pain lost and forgotten in the surpassed glory of the struggle and the inflexible will to live and prevail. . . .

"A Christianity which shows for its daily symbol Christ risen and trampling victoriously upon a broken cross would be far more in the spirit of our worship" (quoted in *The Best of Dick Sheppard*, Harper & Brothers, $2.50, p. 122).

From the Palm Sunday side of the cross we will want to examine the reasons for Jesus' willingness to die for us. We often concentrate on why he forsakes us or seems to plague us or allows us to suffer or interrupts our pleasant journey with death. But seldom do we penetrate to the question of what he sees in us which is worthy of the sacrifice of the cross. Let us concentrate on the tide of grace which is poured out upon us in Calvary.

Studdert-Kennedy, when asked what God was like, was satisfied to show the questioner a crucifix. If we understand the depth of God's love manifest here, we can do no better. If we are able to see God in the self-giving love of the cross, he is brought nearer to us. We begin to understand perplexing human nature. As we contemplate the mystery of the cross, we will be overcome by the fact that God saw something down inside of us so infinitely worth while that he was willing to risk the divine life for the human. We will be soberly pessimistic about our unaided powers, but a candle of hope will be lighted in the human heart in terms of what man in God's hands may become.

There is a second major consideration to which we will want to give some thought in the treatment of this theme. Once we have recognized that Christ was willing to die for us, it ought to be quite clear that the Master cherished the hope that he would not die in vain. Seeing something in us, he also expected something of us. Before he drank the cup of bitterness he invited the disciples to "drink the cup" with him. In the light of the crucifixion, our cup must remain the haunting chalice which will remain constantly before us

until the last dreg has been drained from it.

The cup, of course, is voluntary just as the cross was voluntary for Jesus. The willingness to offer ourselves or to surrender our loved ones willingly will be one of the crucial tests of our dedication in the days ahead. Robert J. McCracken in his book *Questions People Ask* (Harper & Brothers, $2.50) in a sermon entitled "Why Did Jesus Die?" affords many helpful illustrations.

Other suggestive material will be found in the book *This Is the Day* by Theodore Parker Ferris (Wilcox & Follett, $2.50). See especially pages 166 and 167 on the story of Palm Sunday.

It is a spiritual experience for us to live on the Palm Sunday side of Easter. Then it is necessary for us to cast in our lot before we can see the outcome. We are dealing with a poem the last line of which has not yet been written, and this requires faith. On the Palm Sunday side of Easter, Jesus went forward unafraid with supreme confidence in his father. So too must we.

The preacher may wish to conclude with some of the lines of Studdert-Kennedy in his poem "Faith," *The Best of Studdert-Kennedy* (Harper & Brothers, $2.50).

March 29-April 4, Holy Week.

Holy Week lends itself to the development of related themes. One such suggested pattern might be under the general theme of "The Inevitable Crucifixion." The following themes and texts could be developed daily:

Monday—"Because He Was Too Humble"

"Blessed are the humble-minded, for they will possess the land." Matthew 5:5 (Goodspeed)

I am meek and lowly in heart. Matthew 11:29 (K.J.V.)

Tuesday—"Because He Wouldn't Follow the Leader"

"I am the way." John 14:6

"Follow me." Luke 9:59

Wednesday—"Because He Had No Will of His Own"

My meat is to do the will of Him who sent me. John 4:34

Thursday—"Because He Wouldn't Mind His Own Business"

Wist ye not that I must be about my Father's business? Luke 2:49 (K.J.V.)

On Friday[2], probably the most common procedure is to have brief meditations on the seven last words. There are many helpful treatments available of this. Another suggestion might be to follow the events of the life of Jesus climaxing in "The Eternal Triumph."

1. "The Triumphal Entry"
2. "Conflict with Religious Authorities"
3. "The Last Supper"
4. "The Prayer in Gethsemane"
5. "The Trial Before Pilate"
6. "The Crucifixion"
7. "The Man Who Wouldn't Die"

Enduring Significance

April 5, Easter Sunday. Col. 3:1-11; John 20:1-10.

Suggested Hymns: 170, "Crown Him with many crowns"; 154, "Christ the Lord is risen today."

Sermon Text: *"Why do you look among the dead for him who is alive?"* Luke 24:6 (Goodspeed)

Nothing is more common among us than our constant search for the living among the dead. We protest the death of our loved ones and vainly seek to bring them back to life. With the embalmer's skill we attempt to make permanent the outworn shell. We seek to restore lost radiance to the face with the beautician's art. We dress our dear dead in their "Sunday-go-to-meeting" clothes. Evidence of greater confidence is given in the spiritual song "All God's Chillun Got Robes."

More practical-minded, we want to be certain that we launch our dead upon the last journey in a fitting shroud. We encourage our friends to view "the remains" and the highest compliment paid the mortician is, "He looked so natural." We touch the tenement of clay in the vain hope that there may be some response. We insist upon looking for the living among the dead.

Perhaps the first major development of the sermon will be given to a consideration of the unwarranted confidence we vest in the dead, while we live in the midst of living reality. It will not be difficult for anyone to illustrate our absorption with that portion of life which turns to dust. Such concentration on the impermanent is an evidence of our lack of faith. Our devotion to cosmetics and lotions, and our deifying of the hairdresser are illustrations of the problem. Our hospitality to plastic surgery is a case in point. Our frantic effort to keep the physical form intact is an indication of our limited faith in the deathlessness of life.

This same problem may be illustrated in our time-consciousness. We are willing to forego the future in the interest of the present. We are thoroughly devoted to "the bird in the hand" philosophy.

Although we are amphibious creatures, we are satisfied to live in one world. Bishop Gerald Kennedy has a helpful discussion of this problem of staying alive in his book *Go Inquire of the Lord,* pp. 30-47 (Harper & Brothers, $1.50). Bishop Kennedy has a wealth of interesting and useful illustrations like that of the young lady who went through the Metropolitan in thirty minutes, and would have made it in twenty if she had not had on high heels. How many of us are insensitive to the living even in its very presence.

The second major development in this sermon might be to point toward the way in which spiritual reality is spiritually discerned. Jesus refused to excuse the living from the demands of discipleship on the basis of their obligations to the dead (Matt. 8:22). Surely Jesus did not desire that we should be cruel and heartless concerning the deceased, but he did emphasize the need for our sensitivity to the living experience.

We need to rethink our whole attitude toward the dead. Our undue attention to the husk from which the spirit has departed may be an evidence of our loss of faith in the indestructible and immortal spirit which inhabits the temple of man. Some of our ablest preachers are trying to help us rethink our burial customs. Many of them are decidedly pagan. In her study of her husband, *A Man Called Peter,* Catherine Marshall quotes a sermon in which Peter Marshall spoke of the burial customs, pp. 241-242 (McGraw-Hill Book Co., $3.75). George A. Buttrick caricatures our hiding the death notices in the obituary columns in the smallest type, and disguising death by the embalmer's art.

The minister will want to lift up positively the power of the living hope. The plays of Shakespeare, with all their realism, leave open the windows of hope. In this Easter season we will want to return again to the enduring significance of the resurrection. We must let men know that God did not make Calvary the closing chapter in the full disclosure of life. Beyond the sacrifice and the suffering love, there is the vindication of life itself. The unmistakable verdict of the New Testament is that the power of the apostolic church was the result of the resurrection faith. What Edwin Arlington Robinson put on the lips of John Brown, God puts in the heart of every man who gives himself to the things of enduring significance: "I shall have more to say when I am dead."

[2] The liturgical color for Good Friday is black—Ed.

theology

God's Promises Are Sure

By ROBERT C. McMILLAN

Concluding his article on "Grass Roots Apologetics" started in the December issue, the author, now serving as a battalion chaplain of the Second Marine Division, examines factors that may "weaken the very foundation of the church."

SOMEONE has described a liberal as one who has his feet firmly implanted in mid-air. Many of these "liberal" Protestants have nothing but contempt for the idea that the church is to act as the conscience in society; and yet, how can we deny this elemental role in Western Christianity? To act as the moral conscience of the world is a fearful responsibility, but if the church does not act here where will it be? The church's preservation and strengthening of moral values has always been intrinsically related to the true *ecclesia.*

We have mentioned two factors that are apt to weaken the very foundation of the church if they are not recognized and corrected: (1) A narrow, one-sided view of tradition; and (2) the self-sufficiency of the human mind and other kindred forms of secularism that have invaded the life of the church. The minimum damage to be done, if our assumptions are correct, is to weaken the necessary witness and power of the church.

These two factors, if not recognized by the pastor and his church members will naturally have direct bearing on the prayer life, the religious life of the membership. A church member who goes to church *merely* as a habit, who depends on the priest or minister to be his proxy in religious devotion and "living," who prays only the prayers in the worship service, will soon find the spiritual law of diminishing returns catching up with him. A church member with this mind-set is drinking farther and farther down the stream of our Protestant heritage.

Then add the ingredient of self-sufficiency to this Protestant worshiper, and you get a picture of many present-day churchmen. This "dearth in the land" spells dry and arid spirits, spirits that are dying for lack of spiritual nourishment. Directly or indirectly this form of secularism in the church means sterility, rootlessness, and a frenzied inadequacy on the part of local church members. It means a terrifying waste of manpower for the cause of Christ and his church. If the trend is not checked, it might well be the decisive factor that could plunge us into the abyss of darkness and catastrophic destruction.

Basically, pastor and people face a serious choice in the days ahead, and in most Protestant churches this will require radical awakening. Someone has pointed out that if you put a frog in a pan of cold water, and then gradually raise the temperature degree by degree, you can cook him to death and he will not be aroused enough to jump out of the pan. In like manner people who are not vigilant can be deprived of their most sacred heritage: the Christian faith.

Through a slow process this valuable heritage may lose its savor without our knowing it is becoming tasteless. The church must not be deceived by the "degree nature" of the infiltrations that have been gradually sapping the lifeblood of believers. There is a certain point at which a number of small changes add up to important differences without any break or jump.

William James put our need in cogent words: "The real test, whether inwardly, outwardly, or both is the test of Jesus: 'By their fruits shall ye *know* them.' " Certainly there must be inward transformation and redeemed individuals before we can expect a redeemed society. If the inward transformation is real, that witness will make its weight felt on the side of goodness and righteousness.

Our way out, then, encompasses insight into our dilemma; and a personal need for self-examination and reconsecration. Let us examine the false twists and erroneous assumptions of the two major sources of our dilemma.

First, because our religion is inherited does not mean that it is mere weak, stagnant dogma and tradition. The fallacy of traditionalists has been their exaggerated love for the trappings of religion, or the accompaniments of religion. These trappings have been the externals of religion, such as the letter of the Scripture, creeds, liturgical methods, sacramental systems, and again, the "right form." Unfortunately, there has usually been a tragic concomitant attitude that characterizes such traditionalists: *conformity.* If the individual believer is to know the truth, he must submit to the authority of the ecclesiastical hierarchy.

But this is not the great tradition of Christianity. It is neither institutionalism or dogma; it is the Person of Jesus Christ. Central to any real understanding of the Christian faith is the Incarnation: *the word became flesh and dwelt among us, full of grace and truth.* To believe in him and to know him at once shows us our sin and need; but it also calls us to an adventure of dedicated living and a creative faith. *God was in Christ reconciling the world to himself.*

We believe that God entered history in the person of Jesus of Nazareth; and if he could do that, then he will guide us in the present and continue to reveal himself to us. Jesus Christ, therefore, is not bound to the dead past; he is the living, loving Lord of his church: his Body in the world.

Second, self-sufficiency must be reexamined, both in the light of our life-situation and the Christian affirmations about God and man.

Consider first the human body. We

could not exist if it were not for the fact of outside help. We cannot live without food, water, and air. All these come from the "outside," and without them we would perish in a moment. We are not "self-made"; there could be no greater delusion.

Add to this our reliance upon the "services" of a community that made life more meaningful and comfortable. I recall H. Richard Niebuhr's description of these "services" (such as the home delivery of milk). He calls them a "realm of grace" and he means of course the myriad factors that every community provides, "services" that we cannot "pay for," unmerited rewards for living in the community.

Now, think of our personal lives. Each of us remembers that almost every value or treasure we have known has come to us as a "gift," and so often from persons we have never seen or met. Even from our childhood, we have been dependent upon others—p a r e n t s, teachers, friends and those who have gone on to the "other side." We are born into a "realm of grace," and the debt is so great that we can never repay it.

By the same token, we know that spiritual life is not possible in a vacuum. There must be reception as well as expression. Where do we get our spiritual values and insights? From outside ourselves, from godly parents, teachers, and friends, and from the spiritual impact of God's Spirit impinging upon the soul of man. We are literally restless until we find our rest in God!

Somehow, I have never thought of this rest as merely "taking our ease in Zion." This is a kind of peace and rest and nonchalance in the New Testament Christian who faces persecution and all the hardships of life under Roman despotism.

Practically, what we are saying is this: the prayer life, the vital creative life, means at least two things: First, it must be in relation to other life; Second, it is the recognition of creature to Creator, finite man to Infinite God. Basically, this means utter dependence upon a Spirit, the God whose power and love "created out of nothing" this universe, and upholds it through his creative and omnipotent will.

For the pastor and members of the local church, recognition of this all-embracing transcendent Creator means bowing down before One who is so majestic, so high and lifted up that our response is one of confession, contrite sorrow, and repentance. But as we bow down, confessing our unworthiness, the transcendent God becomes the immanent God, lifting us up and speaking to us, forgiving us and restoring us. In that moment, we feel with Isaiah, *Here am I; send me.*

Now we are sons again. God has "broken through," for we no longer can boast of our self-sufficiency. Before him our righteousness is as filthy rags; but as we come saying, *God, be merciful to me a sinner,* we find that as we have been seeking and striving we now make the discovery that he has been seeking us all along. This is real prayer. This is what pastor and people need. If we know and live this experience we demonstrate inwardly, outwardly, or both, that transforming power of prayer.

To know this experience is to have your heart "strangely warmed," and without this heart-warming experience in the Christian Church, we have lost the transforming and renewing power of prayer. With this experience at the heart of the fellowship, Christ's Church has power, the kind of power that turned the world upside down when twelve men knew they had it. God's promises are sure; the church can again have that power, with consecrated and dedicated lives. This is the great answer to the skeptics and the cynics.

World Service and Finance

(Continued from page 5)

cept an increase in that amount. In fact, the formula apportionments of some conferences were well below their present giving.

The total budget of $9,660,000 annually scarcely takes full account of the decline in the value of the dollar. Failure to raise the total sum—failure to pay as much as is apportioned—will seriously handicap our benevolence work, especially the work of the Board of Missions. Every church must pay in full or for every church that underpays, some other must overpay.

Another asking approved by our General Conference is an annual sum equivalent to fifty cents a member for schools and colleges and fifteen cents a member for Wesley Foundations. Annual conferences are also asked to initiate financial programs for church extension within their borders and to set aside at least 10 per cent of whatever sums they raise for work outside their borders and remit this amount to the Board of Missions in the form of Advance specials.

The askings for the Episcopal Fund and the General Administration Fund differ so little from the preceding quadrennium as to require no discussion, with the following exception: two items in the General Administration Fund budget of the last quadrennium are lifted out of that budget for this quadrennium and made a separate fund entirely, for which a separate apportionment is given to each annual conference and each pastoral charge.

This fund is called the Interdenominational Co-operation Fund and is intended to provide our church's share of the budget for the National Council of Churches and the budget for the World Council of Churches. This is not a device to get more money; it is feared by many the result may be less money.

Finally, the General Conference authorized for the quadrennium a church-wide program of stewardship "with special emphasis on stewardship of possessions, which shall be closely related to giving to the benevolence causes which Methodists will be called on to support." And we are told by the General Conference that "stewardship of possessions shall be interpreted to mean that the tithe is the minimum standard of giving for Methodist people. . . ."

A County Goes Calling

By CHARLES B. PURDHAM

The Christian Teaching Mission plan of the National Council of Churches provided churches in one county with a workable plan of evaluation and evangelism, according to the pastor of Community Methodist Church, Nashwauk, Minn.

"NO, I'm not here for a contribution to the church. I do represent the churches of Itasca County, but this is not a matter of finances. We are interested in you and your family and would like to find out which church you prefer. . . ."

Not all of the census-takers used these same words, but they had to make some similar explanation to the person who had answered the door and had assumed that anyone calling from the church had come for a contribution.

Actually the calls were part of a county-wide program in which twenty-six churches of Itasca County in northern Minnesota were working together to determine the religious preference of every resident. Itasca County is roughly thirty miles square, and vast sections of it are sparsely populated. But, with the exception of one or two outlying areas the whole county was covered in the census. To do this some census-takers had to travel a score of miles to call on that many families. But such measures had been carefully planned through a series of preliminary meetings.

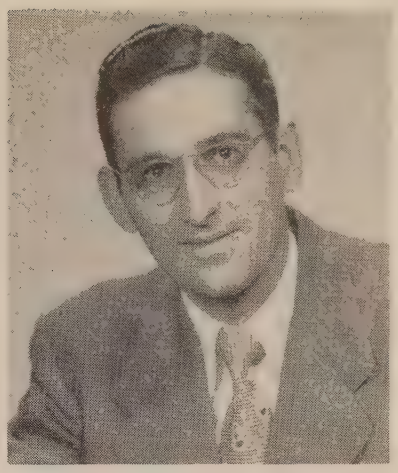
Early in the process of preparation each of the co-operating churches had been asked to promise a quota of census-takers equal to 10 per cent of its active membership. With these figures as a basis a committee of representatives from the various communities sat down to work out a plan for subdividing the county.

Previous census experience had indicated that one census-taker could effectively call on no more than twenty homes in one afternoon. Family dwellings had been marked beforehand on the maps with which the committee worked, and on the basis of this information each church was assigned an area determined by the number of homes its census-takers could cover.

All this had taken hours of preliminary work, but when the designated Sunday afternoon arrived it proved well worth the time consumed. Three hundred and seventy-nine census-takers fanned out across the county in the early hours of the afternoon, representing twenty-two churches of five Protestant denominations—Lutheran, Presbyterian, Episcopal, Church of God, and Methodist. Roman Catholic priests co-operated to the extent of announcing the religious census during their morning services. In one community six census-takers from the local Roman Catholic Church joined the ranks of the callers.

Before the afternoon was over, nearly five thousand families had been called upon, though due to the good weather nearly 25 per cent of these were not at home. But this too had been anticipated and each of the census-takers had agreed to call Monday night on those not at home Sunday afternoon. These calls were completed the next evening and by Wednesday morning the church preferences of the more than fifteen thousand residents of Itasca County were known, tabulated, and available to the churches indicated.

But it was by no mere stroke of good fortune that this census could be so carefully planned and executed. The census itself was but one part of the Itasca County Christian Teaching Mission, and into its preparation had gone months and years of experience in similar Christian Teaching Missions sponsored by the National Council of Churches.



The Christian Teaching Mission is a program designed to place every person in a designated community on the responsibility list of some church, to help each local church to see its evangelistic potential and, further, to help the church see how it can marshal its resources and expand its program to better accomplish its unfinished task.

There are four phases to a Christian Teaching Mission—*self study, religious census, fellowship cultivation,* and *program enlargement.* Each of these phases has been thoroughly considered and worked out in detail. But in no way is this program a blueprint handed down from above which each church must accept *in toto.* Indeed, here is one of the unique values of the plan.

The Christian Teaching Mission program reaches the local church through seminar sessions for the participating ministers. Each minister can carefully evaluate the program and take back to his church only those portions which seem to be most essential, most in keeping with his denomination's emphasis and structure, most applicable to the needs of his church.

The first meeting in a local church is the *self study session* attended by officers of the various organizations within the church and usually led by a guest minister chosen by that church. The purpose of the *self study* is to help each church—not just the minister but the lay leaders as well—to determine the effectiveness of its work with its people. This is done by means of a rating scale filled out by

representatives of each organization. When the totals of these ratings are entered on the master wall chart, the group can then see to what extent it is utilizing its potential and to which aspects of church life the organizations are giving most emphasis.

In the *self study* the churches of Itasca County largely followed the trends revealed by other Christian Teaching Missions which have been held throughout the country. Eighty-five per cent of the churches studied have rated evangelism as receiving the least emphasis in their programs. In no church has evangelism been higher than second lowest. Almost invariably the area of the program receiving greatest emphasis is fellowship. Nor is this latter to be deplored, for fellowship is one of the great foundation stones of Protestantism. But the need revealed by these studies is for a more careful use of our fellowship to the end that it becomes more evangelistic.

Though this need is more throughly dealt with in the third phase—*fellowship cultivation*—a realization of it does begin to dawn upon the church members in the course of the *self study*. Questions in the rating scale have to do with such items as the number of previously unchurched persons brought into the church through the various organizations.

In trying to answer these questions one individual asked whether this referred to members of his denomination who were new in the community and not yet participating; or whether it referred to persons who previously went to no church at all. In the process of thinking through an answer the group began to sense some responsibility beyond merely exchanging members within its own denomination.

In dealing with this same question another woman indicated that she represented the Woman's Society and that her group did not have unchurched members but was organized primarily for those members who were interested in missionary work. A society which had no local missionary outreach provided ample opportunity for the guest leader to develop the thought that every church group is, or ought to be, missionary minded in the sense of an active outreach toward the unchurched in the surrounding community.

Once a church has stopped to evaluate the effectiveness of its outreach, it is ready for a religious census. Almost invariably the census reveals a number of prospects equal to, or greater than, the number of members already active in the church. And the Itasca County census was no exception. For example, the Methodist churches of the county, plus one church in Aitkin County whose parish lies within the trade area of the Itasca county seat, total a membership of not more than 1,000. But throughout this same area over 2,500 persons indicated a Methodist preference. One and a half times as many people as are now participating means that the churches have a significant challenge confronting them.

But the census not only reveals the evangelistic potential surrounding each church; it also paves the way for further contact with these persons. They have indicated a preference in that church or its denomination. They have opened the door to a return call by someone from that church. And here is where the third phase of the Christian Teaching Mission—*fellowship cultivation*—enters the picture.

The churches have what these people need and want—fellowship. The *self study* has revealed that. And it now becomes the function of the organizations within the church to extend that fellowship, to surround these unchurched persons with that fellowship. To that end visiting teams from each organization go into the homes of those who have indicated a preference. These are not calls to secure the new person's commitment to Christ and membership in his church. Such calls will come later when the fellowship of the church has prepared these persons for a meaningful decision. Indeed, one of the primary purposes of the fellowship cultivation is to lead the person to a vital commitment to Christ; but due recognition is given the psychological and spiritual factors involved. The commitment is one of a series of steps which include discovery (the census), fellowship, preparation, *then commitment*, followed by training, and participation.

The experience of *fellowship cultivation* reverses the whole concept of the church as held by some people. To put it pictorially, it is no longer a matter of new people coming into the church through the "door" of the minister and then being ushered into one or another of the various "rooms" representing the choir, the church school, the Woman's Society, and the couples' club. Now each of these various organizations develops an outside door through which new persons are brought into the respective rooms and eventually into the central room which is commitment to Christ. One church school teacher expressed this dawning change of concept in words such as these: "For years I have been teaching the class of youngsters which the church school has provided. Now I'm beginning to see the joy and thrill of working with my class to win new pupils."

But it is not enough to bring people to the church or the church to the people. The program of the church and its constituent organizations must be such that it will not only hold their interest but actually prepare them for a commitment. This means that programs need to be carefully planned ahead of time because few people will respond to an invitation, and even fewer will return to a meeting that is haphazard and lacking in purpose or interest.

Program enlargement is the fourth phase of the Christian Teaching Mission. Sometimes *program enlargement* means the actual addition of new groups. Today the two most critical areas at the point of effectively relating people to meaningful church life are the senior high school young people and the "plus fifty year olds."

In this area of *program enlargement* the Christian Teaching Mission works on the assumption that any church or church group has within its constituency all the potential leadership it needs. It only lacks an effective program to make this potential leadership actual and active. Thus leadership discovery is emphasized as a function of all group work within the church. And the key point of *program enlargement* is the selection, cultivation, and training of potential leaders.

The local church program of the Christian Teaching Mission extends

over seven days. These seven days, however, are but a prologue, though an effective prologue from the aspect of the ideas and insights the program has stimulated. The real success of the mission lies in the ongoing principles which have become operative in the life of the church and which lead the various church groups to provide the human shoes by means of which God can walk into the lives of the previously unchurched persons.

Week of Dedication Offering

By W. B. SELAH

"The preacher is wise who expects much of his people," declares the pastor of Galloway Memorial Methodist Church, Jackson, Miss., as he discusses preparation for the Week of Dedication offering. His church has led Methodism in this offering for three years.

WE need a generous Week of Dedication offering to supplement what the church is already doing for missions at home and abroad. Without this offering our work will be greatly curtailed. What can the preacher do to prepare his church to give liberally to this cause?

People give not in proportion to their financial ability, but in proportion to their faith. If their faith is weak, they will give niggardly. If their faith is strong, they will sacrifice much for the causes of the church. The quality of their faith will depend largely on the kind of spiritual fare they have received through the years. Liberal Christians cannot be sustained by thin spiritual gruel; generous givers are those who have been fed on gospel meat. People who through the months and years listen to preaching that deals with superficial themes cannot be expected to respond generously to a call to support the missionary enterprise.

What has the preacher been giving his people in the months leading up to the Week of Dedication? If he has nourished them on the great themes of the Christian religion—faith in God, the love of God in Christ, the meaning of the kingdom of God, the value of every personality in the sight of God, the hope of immortality—the faith of his people will be strong and they will give generously and gladly at the call of the church. How true is the axiom "no rootage, no fruitage!" The people whose lives have been rooted in great Christian convictions by an intelligent and earnest pulpit will manifest a liberality that should set the preacher's heart to singing.

During the Week of Dedication the preacher is expected to deal with the great doctrines; but that is not enough. It is the long-range cultivation of the spiritual life by the pulpit that will tell the story when the offering is taken.

If such spiritual cultivation helps to insure a generous offering, so will long-range financial planning. Even generous people will not respond well to a haphazard financial plan. Suppose that at the beginning of the conference year the preacher sits down with his finance committee and, after thorough consideration of all the askings, puts all the regular benevolences and the mission specials into the budget and then announces that the Week of Dedication offering will be the only special collection taken during the year. With everything else in the budget, he can lift up and magnify the prime importance of the Week of Dedication offering.

As the time approaches for the taking of that offering, he can announce to his people the amount he thinks the church should raise on the Week of Dedication. This is important, for it helps the people plan their own individual giving. The hunter who aims at nothing may waste a lot of ammunition but he will bring home no game.

The preacher who on the Sunday appointed for the offering, or even on the Sunday before, says, "Now, brethren, we will take a freewill offering for missions," will find the results meager. No member in the congregation will know what he is expected to give. Hence, some who might have given one hundred dollars will give only one dollar; some who should have given fifty dollars will be content to give fifty cents. The preacher who asks for nothing definite will get nothing much, and a great and deserving cause will suffer.

Churches that grow spiritually will register that growth by increased liberality. Unless financial conditions in the community have deteriorated greatly, a church that last year gave $2,000 should aim at giving $2,500 this year. People like to see their church advance in giving for Christ. The preacher is wise who expects much of his people. Usually he is not disappointed. When his people stretch themselves to reach a challenging goal, they experience a deep satisfaction that is not without its spiritual value. They know the joy that comes to generous souls.

After the preacher has set a definite goal for the Week of Dedication offering, let him preach on the purpose of the offering on the Sunday before taking it. He should tell clearly what the offering will be used for and how it will help to maintain our missionary work. He should avoid generalities and make missionary needs vivid.

In his little book *An Endless Line of Splendor,* Halford E. Luccock makes the work of the church dramatic by dealing in concrete illustrations. As you read the book, you can see men and women struggling to plant the banner of Christ in the teeth of fierce opposition. If a preacher who talks to his people on the Week of Dedication offering can present his subject in such pictorial and moving fashion, his people will be stirred to deeds of generosity. One concrete illustration that helps peo-

ple to see the work of the church is worth a ton of generalities about the missionary program.

Here is one more suggestion. Let the preacher send a brief and carefully written letter to every family in his church, setting forth the appeal and asking each person to consider prayerfully what he should do about the matter. Enclose one or two Week of Dedication envelopes in the letter and urge each person to bring his contribution to the church on the Sunday designated.

Why is a letter necessary if the appeal has already been made in the pulpit? Because some have been absent on that Sunday and no one should be denied the privilege of sharing in the Lord's work. It would be well in the letter to state again the goal set by the church and ask each member to give a little more than he gave last year.

On the Sunday when the offering is taken, just before the ushers pass the plates, let the preacher remind the people in a sentence or two (long-winded exhortations at this point are an abomination) of the purpose of the offering and urge them to be generous.

The sermon that day may do the people good, but it will not do them as much good as their participation in the offering will do them; for those who sacrifice for Christ and his church will receive his blessing, and their hearts will glow with the peace of God.

The Pastor Makes His Report

By A. C. HOOVER

The 1952 General Conference legislation on the pastor's report to his annual conference is explained by the director of the Methodist Statistical Office.

MANY pastors realize only in a vague way that the report they make to their annual conference not only is used in determining present trends, but becomes a part of the church's permanent record. The Statistical Office is one of the few offices having a complete file of statistical and personal information dating from 1764, to which reference is constantly made by those doing research work. For this reason we stress the importance of accuracy, completeness, and alertness in compiling annual reports. Failure to follow instructions in compiling those reports may remain forever a cause of confusion.

Also, many feel that the making of such reports is merely an aggravating routine—something they would be glad to by-pass. Complaints are often made that the report forms are too complex and complicated, filled with unimportant items which they consider of little value, requiring their attention at a time when they are exceedingly busy with more important matters.

It is all too true that the pastor, conference officer, and district leader are often agitated by repeated calls from different offices for the same information. We appreciate their point of view, believing that a constant effort should be made to reduce the amount of purely routine work many reports require.

A mass of figures is accumulated, with the confidence that from them greater understanding shall appear. A series of sustained facts may have extremely sinister significance for the church, but to drift on without that information would be to go on blindly repeating the folly of the past, spending time and money to no end. Dangerous potentialities might not be foreseen and avoided in the absence of factual knowledge.

Under the close alliance of facts and figures, the church may decide what of its program has been essentially good and fruitful. Without that knowledge it would be helplessly restrained by lack of both vision and enthusiastic interest. Without that information more light on the business of the church could not be had. Efforts, therefore, to find what the church does, what it thinks, and what it plans are not fanciful. Neither should the keeping of records of results attained be regarded as a waste of time and money.

The intent behind any amplification of the figures compiled is to invite a calm, sober examination of the efforts required in making such totals possible.

The pastor's part in this procedure is invaluable. With his assistance there is no need for guessing—no matter what the interpretations placed upon them, he has the facts. He must realize, though, that the forms he uses have evolved along with the growth of the church itself as it has charted its course through the years, and that behind each line in the report there is a desire to gather helpful information.

As a result, the 1952 General Conference added certain lines on which information hitherto not required is here presented for review.

A single line for membership was made mandatory. The new forms will not carry a line for inactive members; only total membership will now be reported. Many have raised questions as to just how that total is to be ascertained. The Council of Bishops, meeting in December, has been asked to clarify our varied opinions at this point. (See p. 27.)

The new legislation provides the charge membership committee with sufficient urge to study inactive membership rolls and relieve the records of so-called "dead timber" that should not be added to the single total. It is said on good authority that 5 per cent of our membership does not exist and that 10 per cent cannot be found. Each pastor should urge the necessity of following the disciplinary plan in removing from the roll those who do not exist or cannot be located. That would mean a more reliable report and could even mean a decrease in membership figures, but not a decrease in efficiency.

No longer will Sunday school en-

rolment be reported, that figure giving way to the all-inclusive tabulation of church school membership. This item contains in its total those who are members of the Sunday school and Sunday afternoon, evening, and weekday meetings of children, youth, and adults. It includes all home members, vacation and weekday church school scholars, et cetera.

It should be understood that in computing church school membership a person will be counted only once, even though he participates in more than one group in the church school. For the first time a report will be made of the average attendance at Sunday Evening Fellowship, including all ages. This is an attempt to ascertain what goes on under the direction of the church school on Sunday evening.

Two lines will now report information which the Board of Lay Activities regards as being valuable. One will give the number of chartered groups on a charge; the other, the number of members in those groups.

Through the years there has been an unreported allowance for pastor's travel and expense fund. The action of the General Confrence now requires that this item be reported. It includes such items as travel on local church business, moving to a new appointment, automobile expense growing out of pastoral work, and other similar personal expenditures, but does not include office or secretarial costs.

The Connectional Fund was given an additional line to be designated as "Interdenominational Co-operation Fund." This is a report of sums contributed to the various organizations working with, but themselves outside, our denomination. Contributions for the Advance funds are to appear in two lines: one for contributions used for work outside a pastor's annual conference, and the other for funds receiving Advance credit for work done within his own conference.

Sufficient lines for other general and conference benevolences are provided on which contributions for benevolent enterprises peculiar to any conference may be entered. The required lines consumed the previous vacant spaces, making it necessary for many additional benevolent causes to be added together in one line entitled "All Other Benevolences."

Then comes the grand total, in which no sum should be counted twice and where the church gets a comprehensive notion of the total it contributes for all purposes. This total alone arouses wide interest, for what a church believes, thinks, and does is reflected in the totals it produces.

Now nearly all annual conferences have set the close of their fiscal year well in advance of their next opening date. Conference statisticians and treasurers are thus able to make their reports early in the session.

Besides giving these officers opportunity to be present in the conference sessions, this has the further advantage of guiding the conference materially in fixing its program for the following year. Late or incomplete reports make this impossible. It would be well for the pastor willingly to co-operate with those officers who compile reports at considerable sacrifice of time and energy.

Reporting Membership

Since the 1952 General Conference wrote new legislation concerning the pastor's report of church membership figures, grave concern has been expressed by the Council of Bishops for the thousands of inactive members on the fringes of the church's life. To clarify the new plan for reporting membership, the bishops have adopted the following statement:

"Inquiry has come to the Council concerning Paragraphs 130, 131 [of the] Discipline, dealing with the roster of membership in the local church, and especially the final sentence in these paragraphs: 'The pastor shall report annually to the Annual Conference the total membership of his charge as shown on his membership records.' Concern has also been expressed that in some instances pastors might, through misunderstanding, fail properly to report the membership in their respective charges, in which case the statistical tables would fail to reflect the true membership of The Methodist Church.

"Heretofore we have reported our membership in two categories, 'active' and 'inactive' and in a third column the total membership, including both active and inactive. By the legislation of the 1952 Discipline, the pastor reports only the total membership heretofore recorded in the third column under the caption, 'Total Membership —Active and Inactive.' and is not required to separate them into categories according to our previous classification. A pastor now reporting to his Annual Conference should include in the total figure all those who according to our former method he would have reported as 'active' and 'inactive' members.

"The Council urges that in the revision of church rolls we shall at all times remember the sacredness of church membership. An individual or committee that arbitrarily removes names from the roll of membership, whether by whim or personal judgment, and without the action of the Quarterly Conference, violates the law of the Church and the spirit of our fellowship. Persons such as have hitherto been reported as 'inactive' should be included in the total membership until they have been removed from the church roll for the reasons and by the process described in Paragraph 125 of the Discipline.

"We urge all our churches to cooperate with the Board of Evangelism in its proposed Evangelistic Mission to Members, and that they labor by this and every other means to bring negligent members into patricipation in the church's life and activity. Let us not in any instance relinquish what hold we have on the people who are on the fringes of the church's life. They are members of The Methodist Church until their membership is terminated by death, transfer to another denomination, withdrawal, expulsion, or action of the Quarterly Conference."

LIBERTY OF THOUGHT IS THE

HAS BACK COPIES

EDITOR: I have volumes 8, 9, and 10 of THE PASTOR, complete except for December, 1944, which I will be glad to give to anyone who will pay transportation. Lack of room demands that I get rid of them.

C. L. MOORE, *Beulah Park Methodist Church, McKeesport, Pa.*

SMILES AND WINCES

EDITOR: I can't resist the strong urge to praise you for the excellent series by Ralph L. Roy in the [Oct., Nov., & Dec.] issues of THE PASTOR. Roy does a wonderful job in the space he has, and you deserve all kinds of congratulations for publishing his important articles. This kind of word needs to be widely circulated among pastors.

Orchids, also, for the fine article by J. Edward Carothers on the life-centered approach to curriculum. . . .

One small criticism: Why does your excellent publication persist in using a poor colloquialism on its cover, month after month (nineteen *and* fifty two)? Just because it fits the space, I imagine. This has always caused me to wince a little! But in general you produce an excellent publication, one of the best in the field, and you deserve lots of encouragement.

RICHARD STEIN, *minister, California-Nevada Conference.*

WHO'S BEEN ROBBED?

EDITOR: Ralph Roy's article "Methodism's Malcontents" [Nov., p. 7] reminds me of President Truman's attempt to make liars out of those who said there were communists in his administration—that their criticism was unjustified.

Roy says, "A growing number of pastors and laymen are fearful that these belligerent apostles of partiotism . . . will not desist until they have robbed Methodism of its historic concern for social ills." It also is true that a growing number of pastors and laymen are fearful that liberals within The Methodist Church have not desisted until they have "robbed Methodism"—period.

Thank God for "voices" which help to hold in check the liberal voice that uses World Service money to send out such a production as *Behind Soviet Power,* and would have us believe that the recent political change in China was but an "agrarian reform."

Anyone who helps Methodism regain the spiritual power that has characterized our great church has done it, and the people, an outstanding service!

EDWARD MCCLURG, *Wilshire Methodist Church, Portland, Ore.*

BECAUSE HE IS RIGHT

EDITOR: I want to thank you for publishing the series of articles by Ralph L. Roy. He has done the church a great service by bringing to light the reactionary and malcontent elements of our church, and the churches in general. I hope that more of the same sort of thing can be done.

D. F. Fleming's article, "The Assault Upon our Civil Liberties," in the November issue [p. 31] left me sick, not because I think he is wrong but because he is so right.

Keep prodding us with stimulating material like this and maybe we will wake up sometime.

WILLIAM R. RICHERSON, *First Methodist Church, Columbus, Miss.*

HELP FOR A PROBLEM

EDITOR: Recently, while spending a few days with Rev. Delbert Paulson, minister of the Methodist Church in Eagle, Colorado, I happened to pick up the October issue of THE PASTOR. I was very much interested in some of the articles in that particular issue. I am a minister in the Evangelical United Brethren Church . . . and would like very much to enter my subscription to this paper.

I feel that it might be able to help me with some of the problems that I run into in regard to the National Council of Churches. There are some churches in our community that are very definitely against it, and go to no end of trouble . . . in making life miserable for us. . . .

PHILIP CLINE, *Idalia, Colo.*

FIRSTHAND KNOWLEDGE

EDITOR: I wish the opportunity to correct a statement in Stanley H. Mullen's letter [Dec., p. 30] in response to my article "Why I Am a Protestant" [Oct., p. 18].

Mr. Mullen writes, "Even though Franklin C. Hubbard says that because of his father being a Roman Catholic he therefore understands Roman Catholic doctrine. . . ." That statement or its implication appears nowhere in my article. I wrote, "I believe I am a better Protestant because I understand Roman Catholic doctrine."

I understand Roman Catholic doctrine because, as a child, I was compelled to attend a parochial school. I learned the catechism and to this day can follow the various Masses without the use of the missal, and I do not need the English translation. I have studied its doctrines and have heard them explained and discussed by some of the church's leading apologists. I *know* Roman Catholic doctrine not because of my father but from research and study.

I can understand Mr. Mullen's compulsion to heal the breach between the Roman and the Protestant camps. Were the matter left to the individual member of the Roman Catholic Church (whose cause Mr. Mullen pleads) and the average Protestant the breach could and would be healed, but Mr. Mullen forgets that the membership of the Roman Catholic Church has absolutely nothing to say. I would further point out there is a vast difference between the "true doctrine" of the Roman Church and its application and practice.

Concerning "religious freedom": I have visited several countries where the Roman Church is in the majority —both before, during, and after the world conflicts. I wish Mr. Mullen could have been with me and seen the windows, pews, and pulpits smashed in the Protestant missions and churches; could have seen the charred remains of Protestant Bibles. He would not be so emphatic in his statements about the Roman Church being in favor of religious freedom. . . .

FRANKLIN C. HUBBARD, *East Bend, N. C.*

WHY BELITTLE?

EDITOR: The writer of the notes on Commitment Sunday [Dec., p. 16] says, "Not so long ago a temperance worker, in answer to a question, stated that the wine used by Christ at the Last Supper must have been grape juice, otherwise Christ would never have passed it to his disciples."

What is there to belittle in that

statement? Can the writer prove otherwise? Would the writer say or imply also that the wine at the Wedding Feast at Cana was fermented wine? At least that wine was made from water freshly drawn from the well, and it was used immediately. Drunkenness was known in the time of Jesus, and he knew the cause of it. What would we expect of him?

WILLIAM SWALES, *Port Allegany, Pa.*

WILL SAY "AMEN"

EDITOR: In the December issue of your magazine, Woodrow Geier asks, at the close of his article ["An Uncertain Sound, Mr. Lowell," p. 4], "Will someone say 'Amen' ?" I will, for one.

He and J. Edward Carothers ["Christianity Is Life-Centered," p. 2] have done a good job in pointing out the inescapably life-centered character of all true education. . . .

The fact that life-centered education is intended in Nashville does not, unfortunately, guarantee that life-centered education occurs in the local churches. I myself have heard a teacher of high school pupils sit and read to the class from the teacher's manual the instructions to the teacher on how to plan for and conduct the class session!

I am glad to say that I have had teachers and department superintendents also who have become skilled in life-centered teaching, and their pupils are *not* biblically illiterate. In fact, the pupils far outstrip their elders who were "trained" in more content-centered ways.

BRUCE L. MIDDAUGH, *the Methodist Church, Grove City, Pa.*

DOUBTERS FACE LIFE

EDITOR: Yes, I will say "Amen" to the words of Woodrow Geier in his reply to C. Stanley Lowell. Living on the West Coast, I run into a great many people who have been uprooted from their midwestern homes, a section noted for its stability and conservatism. I was raised and started my ministry there. These people, like me, were raised on a theological curriculum. They know about the stories of Moses and Joseph. But they still have problems.

The majority of the counselees who come to me have not been able to find the "abundant life" through the church *because* they were not given a life-centered teaching. They say to me, "The doctrine of incarnation is all right, but just how does that apply to my impending separation and divorce?" "The doctrines teach that God is a loving Father and is almighty; then, why did my baby die in infancy?" . . .

Keep up the good work in THE PASTOR. Give us more articles on both sides of the question, and especially those which seem to differ on the traditional ideas. . . .

GEORGE E. FORT, *College Avenue Methodist Church, Palo Alto, Calif.*

ANOTHER AMEN

EDITOR: A hearty "Amen" to the article by Woodrow Geier. THE PASTOR, December 1952, "An Uncertain Sound, Mr. Lowell."

BOND FLEMING, *Jackson, Miss.*

STOP WHIPPING THE CHAP

EDITOR: For some time we have been discussing the pros and cons of Christian education. Gerald Kennedy . . . points out that the church has always sought a whipping post for its mistakes. It seems to me, whether we argue pro or con, that we are giving religious education a terrible whipping when really we need to see for ourselves what is wrong with us.

If our religious education program has failed, we have failed to teach it properly. Let us quit kicking and whipping the poor chap called religious education, and rethink our own teaching methods.

JOHN W. COLLINS, *Centenary Methodist Church, Jacksonville, Fla.*

A MOTHER'S VIEW

EDITOR: As a mother who speaks from practical experience, I'd like to add my bit to the life-centered curriculum controversy. I am concerned about the religious life of my children and am often disturbed over what the Sunday school offers. My hope is that my children may grow to possess a vital Christian experience.

When my six-year-old son comes home from school and tells me that he persuaded the other youngsters to let the new child join in their games, I see the direct result of life-centered teaching. Unconsciously my small son has put into practice the principles of brotherhood within his social sphere.

I am aware of the value of experience-centered teaching, but I also feel that the birds and bees program is not sufficiently adequate for my child's fullest spiritual development. I have therefore supplemented his Sunday school diet with liberal doses of biblical instruction.

At the age of five my little boy's spiritual comprehension was far beyond the level of his Sunday school lessons. When I told him the story of the Last Supper he asked, "Did Jesus even wash the feet of Judas?" A five-year-old *is* capable of catching a glimpse of and marveling at the compassionate love of Christ. I might add that my son is just an average noisy cowboy. What we give our children in Sunday school is often too superficial. Little modern children will respond with discernment if we give them deeper nurture and stronger spiritual nourishment.

At night before he sleeps I teach my first-grade son Bible verses. In talking over the events of the day in preparation for our prayers we try to trace the workings of the hand of God, but perhaps the Bible verse we are learning is not relevant to the experiences of that particular day. But I feel that the great affirmations of the Psalmists and of Christ when planted deep within a young mind will bring forth fruit in riper years.

ELIZABETH DIMMLICH, *Arlington, Iowa.*

MR. LOWELL'S PROBLEM

EDITOR. I have been interested in reading the letters to the editor concerning my article, "Let's Bury the Corpse" [Sept., THE PASTOR]. It might interest you to know that I received forty-some letters about the article, all but three of which registered enthusiastic approval.

One of the letters appearing in the December issue is notable in that it illustrates the practical difficulties attendant upon the curriculum problem. This letter is signed by Arline Allbritten.

Now it just happens that Miss Allbritten is one of the exceedingly capable leaders of the Wesley church school, the church I serve as pastor. If I were to attempt to establish a proper curriculum and proper materials for use in our church school, Miss Allbritten might get mad and quit. Then where would I be?

C. STANLEY LOWELL, *Wesley Methodist Church, Washington, D. C.*

Week of Dedication

By an almost unanimous vote the 1952 General Conference established the annual observance of the Week of Dedication in The Methodist Church. This year the Week of Dedication will be observed February 15-22. It is fitting that the week will end on the first Sunday in Lent, for it will be a time of spiritual preparation for renewing faith and rekindling love and devotion to Christ and his church throughout Lent.

The Week of Dedication has become a bond between Methodist churches in the United States and around the world. More than 33,000 churches in India, Africa, South America, Japan, Cuba, Korea, and elsewhere have joined in these special services in the last four years. The Week of Dedication has also enlisted the help of 30,000 laymen in meeting goals that could not have been reached without their help.

Through the stewardship of Methodists emergency missionary projects are being completed. Crusade Scholars have come from foreign countries to study in our Methodist colleges and universities. The Week of Dedication offerings have brought 400 of these "native missionaries" to our country, and 145 of them are here now.

The freewill offering to be received on Dedication Sunday will be divided as follows: 55 per cent for foreign projects, 30 per cent for home projects, and 15 per cent for Methodist Commission for Overseas Relief projects.

In the last four years over three and a half million dollars have been raised. The gifts this year are expected to reach one million dollars. This money will be spent for the projects listed below. The list was made by the leaders of the church's world-wide missions who know the urgency of the needs but lack resources with which to meet them.

The Week of Dedication may be a time of finest opportunity for all Methodist churches. Co-operation between pastors and laymen can carry a message of sacrificial service and giving to the pew that will alleviate much of the grief and suffering in our world.

SPECIAL PROJECTS
1953 WEEK OF DEDICATION

Division of National Missions	
Latin Center parsonage, Miami, Fla.	$ 15,000
Harris Memorial Church, Honolulu, Hawaii	40,000
Five mobile units	25,000
Latin American church, Alpine, Tex.	25,000
Filipino church (new), Vallejo, Calif.	20,000
Indian missions parsonage, Lawton, Okla.	5,000
New parsonage, Nome, Alaska	20,000
Latin American church, Sequin, Tex.	20,000
Mexican church, San Jose, Calif.	20,000
Indian mission church, Petarsy, Okla.	5,000
Indian mission church, South San & Fox, Okla.	5,000
Japanese church, Fresno, Calif.	15,000
Williams-Anderson Indian mission, Hugo, Okla.	10,000
New church, San Juan Moderne, Puerto Rico	25,000
Latin American church, Pecos, Tex.	10,000
Parsonage, Paola Valley, Hawaii	10,000
Good Shepherd Fold Day Care Center, St. Elmo Mission, Chattanooga, Tenn.	30,000
	$ 300,000
Division of Foreign Missions	
Crusade Scholarships	$ 100,000
Leonard Theological Seminary, India	82,000
Church and hospital reconstruction, Germany	60,000
Iquique School, Chile	50,000
Ganta Hospital, Liberia	50,000
Immanuel Church and Central Church, Norway	65,000
Kwansei Gakuin, Japan	75,000
Residences for missionaries	68,000
	$ 550,000
Methodist Committee for Overseas Relief	
Emergency relief—to Korea for keeping orphans and Methodist workers alive, rehabilitating amputees; providing emergency shelters; to India for fighting hunger and the ravages of tuberculosis; to other lands for providing emergency assistance	$ 150,000
Grand Total	$1,000,000

RACE RELATIONS SUNDAY

The 1953 observance of Race Relations Sunday in The Methodist Church will come on February 8. This special day has been set up by the church to further better understanding among the peoples of all races and to inform Methodists of the needs of our schools for Negroes. The special offering received in churches throughout Methodism on Race Relations Sunday will benefit the thirteen Negro institutions related to the church's Board of Education.

Materials to assist the churches in their observance of Race Relations Sunday have been mailed to all pastors. In addition to the new materials, a few hundred copies of a leaflet issued in 1950 are still available on request. Entitled *Case Studies*, it presents short write-ups on several graduates of Methodist colleges for Negroes.

Requests for this leaflet should be addressed to the Office of the Assistant Secretary, Division of Educational Institutions, Box 871, Nashville 2, Tennessee.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least six weeks before the event or conference is scheduled to take place, and as far in advance as possible.—Ed.

Feb. 6-13—Ohio Area United Evangelistic Mission.

Feb. 8—Race Relations Day.

Feb. 10-12—Annual meeting of the Methodist Committee for Overseas Relief, Washington, D. C.

Feb. 10—Annual meeting of the Board of Hospitals and Homes, Palmer House, Chicago, Ill.

Feb. 11-12—Annual convention of the National Association of Methodist Hospitals and Homes, Chicago, Ill.

Feb. 13-14—Stewardship Conference for the Los Angeles and San Francisco Areas, Fresno, Calif., sponsored by the general Board of Lay Activities.

Feb. 15—Day of Prayer for Students.

Feb. 15-22—Week of Dedication.

Feb. 17-19—South Central Jurisdictional meeting of W.S.C.S., Amarillo, Tex.

Feb. 18—Ash Wednesday.

Feb. 20—World Day of Prayer.

Feb. 20-27—Ohio Area United Evangelistic Mission.

Feb. 22—Day of Dedication.

Feb. 22-Mar. 1—Brotherhood Week.

Feb. 24-26—Quadrennial meeting of the Southeastern Jurisdiction W. S. C. S., Jackson, Miss.

Feb. 25-26—North Central Jurisdictional meeting of W.S.C.S., Chicago, Ill.

Mar. 22—Passion Sunday.

Mar. 29—Palm Sunday.

Apr. 2—Maundy Thursday.

Apr. 3—Good Friday.

Apr. 5—Easter.

Apr. 6—Annual meeting of the Radio and Film Commission, Nashville, Tenn.

Apr. 7-10—Annual meeting of the Board of Education, Nashville, Tenn.

Apr. 7-10—Annual meeting of the Board of Evangelism, Nashville, Tenn.

Apr. 7-10—Executive Committee of the Board of Lay Activities meets, Nashville, Tenn.

Apr. 17-26—Southeastern Jurisdiction United Evangelistic Mission.

Apr. 21-22—South Central Jurisdiction Town and Country seminar, Lakeview Assembly, Palestine, Tex.

Apr. 23-29—South Central Jurisdictional Recreational Workshop, Turner Falls, Okla.

Apr. 28-30—Annual meeting of the Council of Bishops, Omaha, Neb.

New Executive Editor Chosen

THE Methodist Church recently filled one of its top editorial posts by electing Henry M. Bullock, Jackson, Mississippi, as editor of Church School Publications.

Bullock, pastor of Jackson's Capitol Street Methodist Church since 1949, assumed his new position in January. He succeeds C. A. Bowen, who is retiring after 44 years of service in church work, including 27 years as an editor.

The editorship entails responsibility for all curriculum materials, including 32 weekly, monthly, and quarterly periodicals having a total circulation of more than 5,500,000 copies per issue. Twelve other denominations use some Methodist Sunday school literature.

The editor is responsible to both the Board of Education and the Board of Publication, serving the former as executive secretary of the Editorial Division.

Born in Chicago, Bullock spent his youth in Lakeland, Florida, and Atlanta, Georgia. He was educated at Florida Southern College, Emory University, and Yale University. He received his Ph.D. degree at Yale in 1932 and is a member of Phi Beta Kappa scholastic fraternity.

Bullock was admitted to the Methodist ministry in Florida in 1925 and was ordained an elder in 1929. His previous pastorates include Union City, Georgia; Orlando and Tampa, Florida; Cheshire, Connecticut; Natchez and Gulfport, Mississippi.

From 1929 to 1935 he was professor of Bible at Blackburn College, Carlinville, Illinois, and head of the religion department at Millsaps College, Jackson, Mississippi, 1935-42.

Bullock

WESLEY COMMEMORATION

The quarter-millennial commemoration of the birth of John Wesley will be observed in the spring of 1953 by Methodists of many nations. One of the principal events will be an Aldersgate program at Bristol, England, on May 24. This will be in the "New Room in the Horse Fair," the first and oldest Methodist building in the world, and will feature music of the Wesleys and an address by Eric Baker, Secretary of the British Methodist Conference. It will be broadcast by the British Broadcasting Company and throughout America and other lands.

Arrangements are difficult for American Methodists because the Coronation of Queen Elizabeth II has absorbed most travel and hotel facilities. Under the auspices of the World Methodist Council, however, a party will leave this country on April 29th and return on June 11th. Its members will attend the Bristol Commemoration, visit numerous Methodist historical shrines, and return before the Wesley commemorative convocations which will be held here late in June and early in July.

This party will first visit Paris, Brussels, and Switzerland. Four days will be spent in London before proceeding to Bristol. The Lake District, Scotland, Epworth, Oxford, the Shakespeare Country, Stonehenge, and other famous places will be visited, including the birthplaces of the Wesleys and Asbury, Wesley's Chapel and House in London, and numerous shrines of Methodism.

Methodists who are interested should write immediately for information to Elmer T. Clark, Secretary of the World Methodist Council, Lake Junaluska, North Carolina; or to Methodist Tours, Thos. Cook & Son, 587 Fifth Avenue, New York 17, New York.

WORLD SERVICE LEAFLETS

The early disciples were the first missionaries in Christ's Church. Today, through our offerings to the work of Methodist World Service and the Advance causes we become modern disciples. How, through such efforts, the work of the Board of Missions is carried on, in America and overseas, is told in the two-color World Service leaflet issued for distribution on the Fourth Sunday of March. Copies are free to pastors in quantities desired.

Another two-color leaflet, free to pastors for distribution on World Service Sunday in April, is concerned with the work of Methodist World Service in its relation, in turn, to the sixteen World Service agencies of The Methodist Church. This is an especially informative and interesting leaflet. Copies of either or both leaflets, in quantities desired by the pastor for distribution to members, may be had without cost by addressing the Service Department, 740 Rush Street, Chicago 11, Illinois.

YOUTH AND EVANGELISM PROGRAMS COINCIDE

With the opening of Lent (Feb. 18) the young people of Methodism begin the first in what will be a long series of action projects as a part of the four-year youth emphasis.

Called for by the 1952 General Conference, it will this year tie into the World Evangelism program. Thus the Lenten projects will take the form of week-end Christian Witness Missions, giving youths in local churches a chance to train in and practice evangelism within their own age group.

Folders for guidance in the missions are available from the Service Department of the Board of Education, Box 871, Nashville, Tenn.

In addition to the week-end missions in local churches, many young Methodists will participate in evangelism training programs on the district and conference levels.

The lenten season will also be a time in which the youth will seek to enrol each young person of their particular Methodist Youth Fellowship group as a full church member. Special training periods in churchmanship, the tenets of Christian faith, and Methodism's interpretation of Christianity will be set up with local pastors to supply information for prospective members and to serve as refresher courses for young persons who are already church members.

Climaxing the Youth Emphasis program for Lent will be a special Good Friday observance, including a sacrificial meal and service, with a youth offering for overseas relief. Direction and helps for that service will also be available from the Board of Education.

During 1953, co-operation with the World Evangelism Program is the Youth Emphasis, but in 1954 the direction of the movement will shift to continue a four-year program designed to enter into every area of the church's concern for its youth. It is authorized by both the General Conference and the Council of Bishops. A special church-wide Watchnight Service will be prepared for next New Year's eve.

The Fountain

GOD PAID

God as Person met man as person from a cross, a cross in which all man's failures were accepted by God as His responsibility, and defeated by a power man could not of himself produce. For Christianity is not, as is sometimes said, the religion of the Cross; but the religion of new life through the Cross.

—James Parkes, in *God at Work* (Philosophical Library)

WHY?

. . . in History, I may know all the dates of all the events that ever happened and still have no real historical knowledge. For what matters is not when anything happened, but why it happened when it did.

—William Temple, in *William Temple's Teachings* (Westminster Press)

EGO AT WORK

Many of us are capable of loving a pet, weeping over a runover dog, or shedding tears over a dead bird; but for the most part we are only mourning the loss of an extension of our own egos. Old dog Tray is always to us what we think he ought to be and rarely what he actually is. Seldom is he or any of his kind admitted to friendship or a place on the hearth because he is after all a relative in the large family of the children of the Creator.

—Paul Gallico, in *Saints for Now;* Clare Booth Luce, ed. (Sheed & Ward)

RELIGIOUS ISOLATIONISM

Calvin tried to save dogma from reason, Bacon to free natural knowledge from theology, and the efforts of both led to what Mr. Woodhouse has called the Protestant principle of segregation. This means the rigid discrimination of the spiritual and the secular, the supernatural and the natural, theology and morality, faith and works, goodness and knowledge; and although its initial impulse, in the great Reformers, was to combat the drift toward a natural religion of overreaching rationalism, its result in the next century was to isolate religion beyond such secular concerns as moneymaking, politics, and science.

—Herschel Baker, in *The Wars of Truth* (Harvard University Press)

BY THEIR FRUITS

That which has characterized the Church in her periods of power—the indwelling and outworking of the Spirit, is painfully absent from many congregations. Pastor and people may be conscientious, hard-working, ingenious in devising methods. Their church may give the impression of bustling activity; their weekly calendar lists a bewildering number of meetings, and their pastor may hang on his study wall a graph of inter-relations of all these groups and win the reputation of a skilful administrator; but fruits in altered lives and homes and in spiritual influence on the community are dismally lacking. . . .

—Henry Sloane Coffin, in *Communion Through Preaching* (Charles Scribner's Sons)

WAY TO UNITY

A distinguished bishop of the Church of England was walking recently with a man of another religious persuasion when they began to discuss the rival claims of the churches. The bishop drew a circle in the sand over which they were passing. From the center he drew lines to the outer rim. Then he said: "That large circle represents Christ himself, and those spokes represent the branches of his church. And notice this—the nearer they are to the center, the closer they are to one another."

—Archer Wallace, in *The Autograph of God* (Macmillan Co.)

IS YOURS CATCHING?

A religion that is not contagious is not genuine.

—Elton Trueblood, in *Your Other Vocation* (Harper & Brothers)

BANKRUPTCY

Unbalanced budgets anywhere are deplorable, but in troubled times like these unbalanced budgets inside human souls are an especially grave calamity. Many persons today are spiritually insolvent. Life demands from them more than their resources can supply. Like exhausted reservoirs in a drought, whose constant expenditure is unbalanced by adequate replenishment, they run dry.

—Harry Emerson Fosdick, in *A Faith for Tough Times* (Harper & Brothers)

TRANSFER OF LOVE

Everyone knows how every man loves himself. If a man, however, wishes to follow Christ, that is, to be turned around and brought again in his right standing and character, he must take all that love which poisoned nature had him place on himself, and put it all on his neighbor.

—Martin Bucer, in *Instruction in Christian Love;* ed. by Paul T. Fuhrmann (John Knox Press)

LATENT CHURCH

Let us then give up reasoning in a circle. We are not, as a newspaper once miscalled a clergyman, "doctors of secret theology." Or if we are, it is the "open secret of God," in Paul's helpful phrase, which we are to publish and practice. And let us therefore recognize, even outside the household of our familiar faith, a "latent church" to which we are bidden to speak words of understanding invitation. It is the Christian way to take people where you find them, although you may wish they were somewhere else. The true disciple of our Lord does not force others' questions into a prearranged mold of his own. He has no axioms to grind. He does not hunt the doubter down and drive him gleefully into a corner. Rather, he wisely and with patience shows him just how the Christian faith meets and suits his condition, speaking the truth in love.

—Roger Hazelton, in *On Proving God* (Harper & Brothers)

WASTE LAND VICTIMS

Think of some of the wide groups about us who still stand outside the churches, but for whom, "the door of the ghosts has opened," and who could bring inestimable resources into the churches. There are many ex-soldiers for whom a religion

if it be insipid can mean nothing. There are the countless members of broken homes, partners and children, who have suffered corrosion of heart and starvation of affection. There are the victims of the special psychological disasters which our modern urban Vanity Fair prepares for so many. There are the specially sensitive and gifted people, including artists and intellectuals, who have not been able to stand the impersonal Waste Lands of our dehumanized culture, and who have cracked up. And there are the vast number of secularized men and women who have just reached the point of meaninglessness and hollowness. What we have called the existential crisis has touched all such, the vision of evil, the impulses toward catharsis. Such people, if they move toward the church, will feel themselves rebuffed unless they find there at least genuineness and sobriety; the worship, reverence; in Christian people, especially ministers, real disinterestedness and spiritual tact. If they do not find these things they will gradually evolve their own versions of religion or cult, or even their own versions of the gospel outside the traditional churches.

—Amos N. Wilder, in *Modern Poetry and the Christian Tradition* (Charles Scribner's Sons)

CALL TO THE CITY OF GOD

The Church in its life and teaching must call all to citizenship of the city of God. If it is to do this it must be in the world, but not of the world. It must be detached from the world, not reflecting its opinions or adopting its methods. It must be other-worldly, though showing an intense love and compassion for sinning and suffering humanity. It must disregard unpopularity and bear at all costs its witness, setting forth uncompromisingly the Christian way of life. It must have the courage to condemn personal, social or national conduct disobedient to the commandments of God. Its members should bear about with them that strange, mysterious quality of numinousness which belongs to those who by worship and prayer are frequently on the mount of vision.

—Cyril Garbett, in *In an Age of Revolution* (Oxford University Press)

NO MISTAKING HIM

The great thing that one came in the end to appreciate about Mohandas Gandhi was that what a man is and does matters so much more than what he says. Most of us can talk much better than we live; but Gandhi, who said many fine and memorable things, overshadowed his own words. If they were sometimes hard to understand, his life was a beacon set upon a hill; its meaning could not be mistaken.

—Reginald Reynolds, in *A Quest for Gandhi* (Doubleday & Co.)

SHOES FOR A CORPSE

It is the manner of some countries in the burial of their dead to put a staff and shoes and money in the sepulchre along with the corpse. We justly censure the folly and ignorance of such a poor contrivance to assist the dead, but if we did but truly understand what life is, we should see as much to ridicule in the poor contrivances to assist the living. For how many things in life do people labour after, break their rest and peace to get, which yet when gotten are of as much real use to them as a staff and shoes to a corpse under ground? They are always adding something to their life which is only like adding another pair of shoes to a body in the grave. Thou mayst hire more servants, new paint thy rooms, make more fine beds, eat out of plate and put on richer apparel, and these will help thee to be happy as golden staves or painted shoes will help a dead man to walk.

—from *The Pocket William Law*, ed. by Arthur W. Hopkinson (Westminster Press)

DIVINE POETRY

If we are clear that a true poet is necessarily one in whom, among other things, is to be found a powerful operation of intelligence, we may go on to say, by way of parable, that the Deity is a poet rather than a mathematician. His dealing with the world is an epic poem as his redemption action is a drama. And man's primary response is a psalm, a lyric, a doxology.

—Amos N. Wilder, in *Modern Poetry and the Christian Tradition* (Charles Scribner's Son)

LET FREEDOM RING

The yearning of the world for unity can be satisfied only by a divine self-revelation. But if we believe that we have received such a revelation, we must avoid the medieval blunder of attempting to coerce conformity with it. We must point to it as our criterion; we must test our own conduct and aspiration and purpose by reference to it; we must proclaim the way of hope for men and nations which seems to us to flow from acceptance of it. And then we must leave the world to accept or reject it by the action of reason and affection. For only the spiritual appeal which wins a voluntary assent penetrates deeply enough to control the secret springs of life. It is better to fail for the moment because our testimony is rejected than to win success by infecting with worldliness the call of the Spirit. . . .

—From *William Temple's Teaching*, ed. by A. E. Baker (Westminster Press)

PILGRIMAGE

Someday soon we may quit our "problem" strategy: we may find that life is not a "problem" to be solved, but a picture to be painted, or, rather, that it is a pilgrimage to a shrine.

—George A. Buttrick, in *Faith and Education* (Abingdon-Cokesbury Press)

TOADYING

The great temptation in the quest for peace of mind is to think of God as a vast vending machine. We take our little prayers, our Bible readings, church attendance, or other devotional disciplines, and thrusting them into God like nickels in a coin slot, we wait for him to give us what we want. And we fail to understand that the same rule applies to God as to every other person. Like the human creatures he has made, God is not a thing and can never rightly be regarded as a means to some greater end. God is an end in himself, and if we ever hope to know him as he truly is, he must be loved for his own sake, not for the sake of the things he can give us. For toadying to God in the hope that he will give you peace of mind is no more honorable than putting an apple on the teacher's desk in quest of good marks, or being nice to your grandmother in hope of her yacht.

—Roy M. Pearson, in *Here's a Faith for You* (Abingdon-Cokesbury Press)

TURNING POINT

God's revelation of Himself in Jesus Christ leaves no man where it found him. He may, of course, have a glimpse of the Lord and yet turn his back upon Him and all the glorious possibilities it opens up. But if he surrenders his heart and will to Christ, then all things are become new.

—Philip W. Lilley, in *The New Road from Bethlehem* (Blackie & Son)

Pastors' Reading Guide

THE PASTOR presents in this section outstanding books chosen and evaluated by our consultants. Selections are made from the best of the current books in the fields of special interest to pastors. These books have been chosen on the basis of scholarship, good literary style, and usefulness to ministers in their life and work. The purpose of *Pastors' Reading Guide* is to recommend good books for our readers' personal use and to encourage their reading and study of the best in currently published literature. One or more books, selected from ten categories of special interest to ministers, are presented each month. This month's selection is in the field of History.

EMILE CAILLIET, Stuart Professor of Christian Philosophy, Princeton Theological Seminary, Princeton, N. J.

Naturalism and Christianity

SCIENCE AND RELIGION IN AMERICAN THOUGHT (The Impact of Naturalism), *by Edward A. White. Stanford University Press, 117 pp. $2.50; paper $1.50*

WE WHO live at a time when academic circles are inclined to consider as a sign of intellectual indigence the presupposition that philosophical views are conditioned by higher realities should pause when a leading university press publishes such a book as this, written by a young college professor of history. Upon further consideration, moreover, we realize that our libraries, public and private, are in dire need of such a book.

When everything is said and done, naturalism stands out as *the* challenger of the Christian position. We know it in our flesh and bones, yet we do not always see it that way. What usually happens is that we look forward to the latest treatment of even the most ephemeral aspects of our problems, always hoping for the tide to turn. These new books are appraised on their face value, apart from the deeper context and perspective which alone would give them significance.

Such names as those of John William Draper, Andrew Dickson White, John Fiske, William James, David Starr Jordan, and even John Dewey seem remote to this generation to the point of being meaningless. The plain fact is that they are mostly unknown to those who are now emerging in the realm of Christian scholarship. And yet, without such an essential background as they represent, any consideration of the impact of naturalism upon American Christianity today is *ipso facto* shortsighted, well-nigh insignificant.

The author is associate professor of history at Scripps College, one of the most progressive women's colleges in this country. He received his A.B. and M.A. from Stanford University; his Ph.D. in history from the University of Wisconsin. Early in the course of his graduate work he was impressed by the historic antagonism between science and religion. A man of good will and candid intellectual honesty, he wondered whether Andrew D. White's presentation of the warfare between science and theology was the expression of a genuine, unavoidable state of affairs.

The now famous *History of the Warfare of Science with Theology in Christendom* (Appleton-Century-Crofts, 1896) unfolded under the sign of Darwinism through three stages: first, a new scientific discovery was attacked in the name of the Bible; this battle lost, theology then retreated to the inner defense of dogma; a new general offensive on the part of science then drove through these bulwarks of dogma, forcing theology to compromise as a prelude to capitulation.

All these military terms are truly characteristic of a climate of thought which anticipates that of our own day in strange ways, as we further read of a "liberation" for the sake of "protection." Thus theology's defeat appeared as a "liberation" from a bondage to "Biblical texts and ancient modes of thought," science henceforth protecting theology and directing her safely to more adequate aims. Such a renewed religion Andrew D. White would define in terms of "the recognition of 'a Power in the universe, not ourselves, which makes for righteousness,' and in the love of God and our neighbor."

I wish the author had identified at this juncture Andrew D. White's characterization as lifted straight out of Matthew Arnold's *Literature and Dogma* (1873), for surely this concurrence calls for some clarification. From White through Draper and Fiske the young scholar was then led to a consideration of David Starr Jordan (to whom chronology assigns the central place in the democratic synthesis of chapter 5).

Here was a practical man of science who knew that religious truth is both real and accessible, for the simple reason that he, Jordan, had experienced its solace through an anguished experience which our day would identify as a genuine existential quest. The man who became president, then chancellor of Stanford University, had to learn the hard way that a philosophy of despair is not livable.

A candid laboratory scientist, Jordan submitted to the findings of science from the Darwinism of the 1870's to its testing through the Scopes trial at Dayton, Tennessee, in 1925. Yet he also knew as an existing individual that the deeper verities of human life do not change. And so we find him increasingly aware of the fact that a life identified with the cause of science need not relax any of its sensitivity to religious needs, any of its respect for

religious motives. Just as he was considerably tempered by Andrew D. White's extravagant indictments against religion, he proved eminently fair and far-sighted through the whole Dayton controversy.

We may now understand why David Starr Jordan is the central figure of this whole dramatic quest. His concern made him a co-originator of the pragmatic view currently ascribed to William James. Hence, he led the author of the present book straight to the rediscovery of human personality as more fully developed in James' *Varieties of Religious Experience*—although here, once more, the necessities of a chronological presentation bring up the consideration of James before that of Jordan. But more.

It was James' ultimate conviction that ours is a world in which the moral life has meaning and permanence far greater than natural religion can validate, which inspired and henceforth illuminates the position taken by Jordan. In the perspective thus fully restored, John Dewey's view of a hiatus between science and religion fully betrays its paradoxical character. As the author sees it, this paradoxical character now appraised in its proper context affords a unique opportunity to bring to a head the basic issue of "Naturalism versus Supernaturalism." To the candid consideration of this issue the final chapter of the book is devoted, with the result that the treatment forms a well-rounded whole.

Edward A. White is satisfied that his task as a historian may safely be concluded at the point where fundamentalists and modernists have fought their last noteworthy battle over evolution. Both remain optimists at heart, moreover, as they share in the prosperity of the postwar boom of the twenties. And as the twenties end, both are shown to join forces "for the time being in extolling the divinity of man" and await "a more favorable time to argue the relevance of fundamental doctrines. The writings of many contemporary theologians suggest that this time is now at hand." These are the closing lines of the book—or, should we say, perhaps, the first lines of the story we are now writing.

Here, then, is the "introduction" that we needed to the consideration of the religious problems we face in America today. Without such an introduction these problems are bound to remain out of line, and our attempted solutions hurried improvisations. As far as this reviewer has been able, or even qualified, to check it, the documentation is thorough and scholarly, yet without becoming burdensome. The development proceeds smoothly.

While the absence of an index is deplored, full credit should be given for the footnotes which are clear and to the point. Many of them in fact are extremely precious in that they will allow research workers to lay their hands on unsuspected sources as well as on material difficult to locate. And yet the most gratifying thing of all remains to be said: here is a young college professor who is not ashamed of admitting to a keen interest in things religious, a genuine seeker after truth such as Jesus loved.

There is still hope for American youth in our colleges.
—Emile Cailliet

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REVIEWS

Books for the Long Pull

By D. F. FLEMING

IT IS not often that one has an opportunity to review three powerful books in one article, any one of which will leave a permanent impress on its readers. Each one also has a deeply felt, constructive purpose.

Morality in American Politics, by George A. Graham of Princeton University (Random House, 337 pp., $3.50), is the work of a mature scholar who has a deeply Christian background and who has studied our government at close range, both in the states and in Washington.

His theme is morality in politics and it is splendidly developed, but the book is much more than that. It is an analysis of the weaknesses of our entire structure of government, written in simple language and illuminated by many flashes of kindly humor. No one who wants to know how our government is actually working, and what can be done to improve it, can afford to miss this book.

Professor Graham is disquieted by the evidence of public apathy or antipathy toward government. He finds that belief in the automatic character of our economic system carries over into government. We think that our system of representative government also works automatically, and that in both cases moral issues are automatically resolved. This comfortable assumption "makes officials responsible while freeing everyone else from the burden of responsibility."

The result is a serious lack of respect on both sides. The public agrees that the only weak spot in our system is the politicians. All trouble lies with them. "On this point at least Americans are a united people." On the other hand, the appeals of many politicians and commercial advertisers imply that the public is neurotic, and when "political leaders make an emotional appeal to fear and prejudice the public has little chance to be discriminating in its judgment."

This vicious circle makes the author wonder how many of us "deliberately make it a practice to try to get the evidence and view it dispassionately."

Corruption in government is facilitated by the increasingly unrepresentative character of our state governments, where rural majorities in the legislature refuse to permit the great urban populations to be represented in proportion to their numbers. This is accomplished simply by refusing to obey the provisions in the constitutions calling for periodic redistricting. For example, the reapportionment of seats has been prevented illegally in Illinois since 1901 and in Kentucky since 1893, while these states steadily became more urbanized.

This nullification of law subjects rural legislators to corruption on matters of great moment to the urban citizens, who are not permitted to solve their own problems. Inability to decide the great questions, and to meet the deep needs which arise mainly in the cities, is also the chief cause of the abdication of the states which has so greatly increased the power of the national government.

At Washington, Graham finds after several years' work there in the Budget Bureau that the gravest weakness in our national government is the failure of Congress to achieve moral force and leadership. That Congress is failing to perform the central function assigned to it in the Constitution is clear. The author's catalog of evidence of failure is arresting and conclusive.

Some of these evidences are: (1) the stigma attached to politicians; (2) congressional negativism—skill "in objection and obstruction, but not in synthesis and construction"; (3) the friction and frustration between the Congress and the President; (4) the terrific burden of "errand boy" work for constituents which consumes 50 to 80 per cent of the congressman's time and energy; (5) committee particularism—desperate efforts in the committees "to control petty details in many parts of the administration"; and (6) corruption without discipline. There have been all too many cases of corruption and imprisonment of congressmen lately, but none have been punished or even censured by Congress itself since 1929.

Three root causes for the failure of Congress are discussed cogently: (1) its fragmentation in 150 "sideshows," committees and subcommittees; (2) the advancement of all committeemen by the iron rule of seniority, which (3) facilitates the rule of committees by the chairmen, giving us personal rule rather than representative government.

The author's solution of a legislative cabinet, composed of the leaders of both houses, is thoughtfully developed, as are all of his remedies. Here is a fine combination of hardheaded, clear analysis and constructive solutions.

Illusion or Imperative?

Graham is deeply concerned with such internal reform of our government as will keep it a going concern. Frederick L. Schuman, of Williams College, has made a penetrating inquiry into the problem of preventing our destruction in ever more devastating world wars. In ***The Commonwealth of Man*** (Alfred A. Knopf, 494 Pp., $5) he reports on a year-long study of power politics and the possibilities of world government.

In this book Schuman has proved again that he has one of the ablest minds of his generation. He has delved deeply into the past, examining the universal empires of Alexander and Rome and the incredible conquests of the Saracens and the Mongols. Illuminating chapters follow on the communist effort to establish a Marxist world imperium and the idea that this is the century of American world rule.

After surveying a vast panorama extending back to the Pharaohs, he concludes that we do not have the power

to destroy the communist world, though he finds that the voice of terror has driven us far along this path. We already have in the doctrines of containment and liberation the ground prepared for the greatest holocaust of all. He quotes the penetrating comment of William Graham Sumner in 1903 that "If you want war, nourish a doctrine. Doctrines are the most frightful tyrants to which men ever are subject, because doctrines get inside of a man's reason and betray him against himself. Civilized men have done their fiercest fighting for doctrines."

This is followed by Herbert Pell's pregnant warning that "Peace is the only possible base for our civilization." War will ineluctably end our customs, outlook, and way of life. Yet we are in grave danger of "destroying the world in the name of rescuing it from sin," as a half-dozen quoted utterances by leading Americans indicate.

Is there a way out through trying to overturn communism by subversive efforts in East Europe and the U.S.S.R.? Schuman finds no evidence for any belief that either the communists or we can succeed in this game. The forces arrayed against subversion in both worlds are too overpowering.

Nor is there any hope in "adopting the most stupid and unjust of the ideas prevalent in Russia," such as the doctrine of guilt by association—or "by innuendo, coincidence or happenstance." Neither security nor peace is purchasable by sacrificing our freedoms, or by reducing our "dissenters to the status of pariahs and moral lepers." Intolerance "begets fanaticism and often initiates a process of brutalization in which all civilized conceptions of human relations progressively deteriorate"—a process which is already "well under way in both halves of One World."

The last half of the book examines all of the possible ways of achieving a true world government, which would alone relieve harried mankind from living under the sign of fear, which is now represented by the vast lethal cloud of the atomic bomb. He discusses the approach of the functionalists, the bureaucrats, and of all kinds of federalists, the idea of peace by war, the failure of the League of Nations and of the United Nations.

The Commonwealth of Man is the most realistic, yet sympathetic, book about world government which has yet appeared. It finds little promise in "a federated half-world confronting its counterpart across a potential line of mortal combat" and is driven back upon the conclusion that "a long period of unstable rivalry and balance" may be the best that we can achieve. Any attempt by either side to impose a conqueror's peace can only lead to "the peace of the grave for us all."

This is a grown-up book and a reasonable one. It will fortify the reader with many deep insights into the crucial problem of our time.

A Way to One World

Both Schuman and Stringfellow Barr, of the University of Virginia, believe that our present foreign policies lead us toward another world war, one in which, in Barr's words, "most of mankind would most likely judge had been provoked by us, not by Russia, out of blind hate, or white anger, or reckless folly, or economic necessity."

In his ***Citizens of the World*** (Doubleday & Co., 285 pp., $3.) Barr also agrees with Schuman that our obsession with Russia and communism is unique. No other people shares it in anything like the same degree. He is certain also that "No other people, not even the French or British, have believed at any time since World War II that the communist danger was primarily a military danger."

This fundamental error on our part has led us to base our foreign policy upon five false assumptions: (1) that Russia is all that stands between mankind and a stable peace; (2) that American "know-how" and money can stop Russia; (3) that private enterprise can do this better than government; (4) that the UN should be let in on the job only a little; and (5) that we can best preserve freedom by backing any anti-communists we can find, including fascists.

Barr demolishes these assumptions thoroughly and pleads throughout his book for a policy of going out to help the depressed peoples unselfishly, with no thought of getting "defense" or any other kind of return. He is convinced that two great revolutions are loose in the world, the revolution against foreign dominance and the machine revolution, which has convinced the underprivileged peoples that their ancient misery can be ended by the machine. He believes profoundly also that if our machine economy is not used for this purpose it will be used for war.

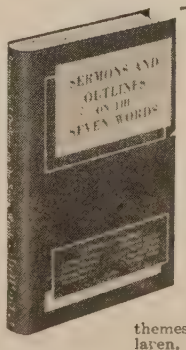
To get us off the deadly treadmill of world wars he urges throughout the book that we heed the demand of the suppressed peoples for a huge United Nations International Development Fund, one to which we should contribute the most heavily and make no effort to dominate its healing operations.

Let no one assume that there is anything utopian or "idealistic" about this alternative to the Cold-War-growing-constantly-hotter. This is one of the most exciting books I have ever read, because it does open up a way for Christians and all others to work together for construction instead of destruction. I do not believe that anyone can read this small volume without being stirred to a new realization that the churches, and all other men of good will, have a heaven-sent opportunity to move away from the certain death of another world war toward continued life for all mankind.

Here is a clear, sane voice which tells us how to get out of our "present unreal job of trying to figure out how to save the world by destroying it, of how to stop a world revolution without leading it." Barr speaks also from the authority of having traveled over much of the world recently, seeing with his own eyes what we must do to be saved.

It will be a great tragedy if his message is not heard, especially since it would incidentally stop the erosion of our own civil liberties. In a foreword to *Citizens of the World* Justice William O. Douglas warns that we cannot associate ourselves with the forces of repression abroad without fearing liberty at home, and if we are fearful of new ideas at home we will be alarmed by them everywhere else in the world.

These three books show, sharply and clearly, that it is not foreordained that we should misread our role in the brief moment of world power which is ours today. Instead of bankrupting ourselves and destroying western civilization in another war, we can improve our free government and use our resources in a way which will keep the stream of orderly progress running for all of the peoples of the world.



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Theological Trends

WHAT PRESENT-DAY THEOLOGIANS ARE THINKING, *by Daniel Day Williams. Harper & Brothers, 158 pp., $2.*

About fifteen years ago a number of books and essays dealing with current theological trends made their appearance. One thinks of H. R. Mackintosh's *Types of Modern Theology* (1937), W. M. Horton's *Contemporary English Theology* (1936) and *Contemporary Continental Theology* (1939), E. E. Aubrey's *Present Theological Tendencies* (1936), and the series of articles in *The Christian Century* on "How My Mind Has Changed" (Jan. 18-Nov. 8, 1939).

At the time we were told that a revival of theology was taking place in our midst. Presumably much has happened in and out of theology since then, and this little book by the associate professor of Christian Theology in the Chicago Thoelogical Seminary seeks to bring the record up to date by an inventory of men and books and the problems of deepest concern in our day.

We are reminded once more that "there is a theological renaissance today," and in order to illustrate just what this means the author refers to four "issues" which are basic for present-day theological thinking. They are: authority and the Bible, the basis of Christian ethics, the meaning of Jesus Christ, and the nature of the Church. The book gives each topic a chapter, and the method is first to state the problem and then to give short expositions of representative men and books, noting the differences of opinion and the various schools of thought.

As regards the Bible, Professor Williams takes Barth's "exclusive Biblicalism" as a point of departure. As against Barth, he invokes Bultmann, Tillich, the "process" theology (Whitehead, Wieman, Hartshorne), and some examples of Anglican and Roman Catholic thought.

On the question of ethics we are told that there are "five different Christian ethical traditions" which are very much alive today. They are: the Roman Catholic, Anglican, Lutheran, liberal Protestant, and Calvinistic-Puritan traditions.

Discussion today about Christology is related to the age-old relation of the divine and human natures in one person, the atonement, and eschatology with a nod toward Evanston, 1954 (though it is not quite clear why this latter theme comes in just here).

In contemporary debate on the Church (Chap. V), reference is made to the ecumenical movement, the redefinition of such terms as "Catholic" and "Protestant," and various kinds of theological self-criticism" which is making for the "internal reformation" of the churches. The book concludes with a brief "Epilogue" to the effect that while theology today is frequently accused of being "an archaic way of thinking that blocks scientific progress," it is in fact "as necessary to human life as breathing."

There is no doubt that a survey of this kind can serve a useful function in gathering up the loose ends of theological discussion. Theologians themselves may profit from reading it, though it is likely they will find it elementary. Those who wish an introduction to what present-day theologians are thinking and who have no time or disposition to read their books may turn to this analysis hopefully, and they will be rewarded at least with a great deal of information and the acquaintance of a number of men and books. Whether they will also be impressed by the theological renaissance of our day or be able to see the woods as well as the trees is perhaps another matter.

The author's strategy in tying theological discussion to four major issues is obviously in the interests of simplifying and integrating the great volume and variety of opinions. But, unfortunately, the treatment of each issue may give the impression that theologians are "an embattled company," and that while they deal with the same problems they spend most of their time fighting each other. This would be a superficial impression of what is really taking place in theology, but it is a distinct possibility due to the brevity of the author's expositions and his own reluctance to indicate where he himself stands.

As to the latter, the author at one point associates his earlier book (*God's Grace and Man's Hope*) with Bernard M. Loomer's essay, "Christian Faith and Process Philosophy," Bernard Meland's *The Re-Awakening of Christian Faith*, and the writings of Harold Bosley; and at another point he seeks to connect the naturalistic theism of Wieman with the positions of Tillich and Niebuhr. Whatever may be said about these associations, they do not help to clarify the analyst's point-of-viewing, and they confuse the wayfarer who cannot find his way through the theological maze.

It may also be said that some readers of this book will be encouraged to magnify the distance between theological thinking and the work of the pastor. This certainly is not the author's intention, for he refers to preaching, worship, and biblical exegesis in his last chapter. But there is no direct discussion of the relation between what present-day theologians are thinking and what goes on in the local church.

Is there, one wonders, any correlation between the two? If so, in what ways? If not, why not? Is the pulpit lagging

behind contemporary theology? Do present-day theologians help the pastor, preacher, evangelist, missionary, religious educator? To answer such questions would have involved perhaps another book or at least another chapter. Those who are interested in such matters might read this book and come to their own conclusions.—***Hugh T. Kerr, Jr.***

Christianity in China

THE LOST CHURCHES OF CHINA, *by Leonard M. Outerbridge. Westminster Press, 237 pp., $3.50*

Out of fairly extensive reading in the pertinent literature, Dr. Outerbridge has attempted to find the causes of the disappearance of Christianity from China after its introductions in the seventh and then the thirteenth centuries, for its failure to win China after its third introduction, in the sixteenth century, and for what he deems the weakness which it is displaying against the Communist domination of today.

With this in mind he traces rapidly the course of Christianity in China from the coming of the Nestorians in 635 to the present. He is concerned to know the answers so that when Communism in China becomes bankrupt, as he believes that it will, Christianity may move into the vacuum more successfully than it has in the past. The result is a very thoughtful book, and a book which is also provocative.

He believes that Christianity has too often employed political force to gain its ends. In China, he says, in recent years it has placed too much emphasis upon the social and cultural contributions at the expense of evangelism. Moreover, so Outerbridge declares, "with rare exceptions, missionaries have not appreciated the spiritual values in China's religious heritage, nor has there been adequate effort to relate the Christian faith to the highest aspirations of China's religious thought."

To the present reviewer's mind the author has missed the main cause in the present losses of the church in China. Christianity has been presented to China in a variety of ways, one or another of which have sought to avoid each of the pitfalls into which the author believes missionaries have fallen. Yet all branches of the church and all missions have suffered, quite independently of the methods they have employed.

The fact is that the Japanese invasion so weakened the regime which bore its main brunt, that of the Nationalists, that the latter did not have the strength to reoccupy and reconstruct the country once the enemy was expelled. The only alternative, tragically, was the Communists. They have paid the church the compliment of believing it of first-class importance and of seeking to make it come to heel. In this they have the advantage of overwhelming force. It is as yet too early to know whether they will succeed.

It is by no means certain that Christianity is again to disappear from China. When the present storm passes, it may be that the church in China will be shown to have survived and in so doing to have displayed far more vigor than Outerbridge seems to believe it possesses.—***K. S. Latourette***

Facing the Negatives

CROWD CULTURE: An Examination of the American Way of Life, *by Bernard Iddings Bell. Harper & Brothers, 159 pp., $2.*

Canon Bell is bored by the American way of life. Because he dislikes being bored, he is angry. Because he would be bored by being angry to no purpose, he releases his anger in a challenge to clearer thinking and braver living than most of us have achieved.

The boredom of the author is caused by the uniform mediocrity and the mediocre uniformity of the modern American scene. The anger is directed largely against two institutions, the school and the church, which he believes have served mediocrity instead of rising above it. The challenge is to individuals to rebel against the existing state of things for the sake of and by the power of a richer learning and a nobler faith.

We have, says Bell, one nation-wide, middle-class culture, scarcely differentiated today either by region or by national background. Our educational system, weak in historical learning and dominated by instrumentalist philosophy, sees the crowd concensus as the one authority to which the "normal" person ought to conform. Our churches are reflections of the prevailing pattern rather than missions of an adventuring faith. What then must we do to be saved?

Bell's answer is that of the creation of a "democratic elite," marked by superior intellectual capacity on the one hand and sacrificial devotion on the other. Logically, one wonders how these rebels are to arise from such poor soil so inadequately cultivated. Morally, one recognizes that it is just in surmounting the logical barriers of life that Christian faith and Christian achievement consist.

In practical terms, however, it is clear that any such spiritual reconstruction of our society must originate in, and must be led by, the two institutions of which this author takes so dim a view: the church and the school. He himself demonstrates this in the fact that he still is a churchman and an educator; and a rebel withal. That nevertheless he survives, and is heard, is the best witness against the unrelieved negativity of his estimate.

Yet his challenge is not to be ignored. Merely to meet this book with countering evidence would be to make it useless. Rather we who teach and preach ought soberly to face the negatives that are here, and ask ourselves how far they mark our own surroundings and our own work.

Have we, with the Teachers College crowd, adopted as morality simply an ethic of convenience? Have we accepted the church as nothing other than a pleasant social club? In so far as we have, we need this book badly; in so far as we may seek to do better, we have a gallant ally in this Christian warrior of Chicago.—***George Hedley***

New Testament Primer

OPENING THE NEW TESTAMENT, *by Floyd V. Filson. Westminster Press, 224 pp., $2.50*

In this readable book Professor Filson presents for the nontechnical reader "the message and significance of the books of the New Testament." Here, in less than 225 pages, is a primer of why the "story" came to be told in the gospels, in the account of the first years of the Church, and in the letters of the Christian writers.

This is a book so imaginatively written that one is carried back to the world of the first century. The reader feels himself to be a part of the initial Christian drama. The author makes it clear that the books of the New Testament were not written in a social vacuum but for very real situations in a busy world. His interest is not in questions of technical scholarship, but in exposition and clarification.

Hence, he avoids lengthy arguments dealing with authorship, dates, settings, and other matters about which scholars differ; but he does present enough conflicting ideas to let his readers know something of the problems confronting biblical scholars.

Filson also clearly shows that the writers of the New Testament did not consider their work to be that of the historian, but rather that of a transmitter of the message that God had spoken through the life of Jesus Christ.

The author is interested in two main questions: (1) Under what circumstances did the different "books" originate? (2) What did they mean to those who first used them, what do they mean to us, and how can we use their message today?

In addition, considerable information is given concerning the authorship, date, and manner in which each book came to be written. The author, moreover, makes it clear that the New Testament is not exclusively a book about ideas, but also a story about people and the crucial decisions which they had to make.

This volume is heartily recommended for ministers and laymen alike. It is a study book filled with spiritual insight and a breadth of understanding. Ministers will find in it a freshness that should greatly invigorate their own presentation of the "good news."—***James E. Ward***

Old Testament Humanism

THE OLD TESTAMENT: KEYSTONE OF HUMAN CULTURE, *by William A. Irwin. Henry Schuman, 293 pp., $4.*

The subtitle of this volume indicates its character: it is a study in Old Testament humanism and the author is eminently qualified to make such a study. He was formerly professor of Old Testament Languages and Literature in the University of Chicago and now occupies a similar position in Southern Methodist University.

The author possesses a fine literary style and his well-chosen words are "as apples of gold in a setting of silver." In the first chapter he discusses the Hebrews in their world and gives us the wider perspective; three chapters deal with God, man, and their mutual relations; while in the other three the author discusses the theory of law, history and nature, nation, society and politics. The book closes with a notable chapter on the Hebrews and the Bible.

The author has little place for "the ponderous preconceptions" of modern theological movements and his stated aim is "to look at the Bible as a phenomenon of ancient Oriental history, and thus, seeing it in its original context, to appraise it as an episode of human culture." The author is aware that this may seem like an undue secularizing of the Bible, but it may be, as Hort said, that when we treat the Bible like any other book we may find there is no other book like it.

Epictetus has told us there are two handles by which a matter may be lifted and Professor Irwin is here lifting by the handle less frequently employed. He is treating the Old Testament as a record of human intellectual achievement while most of us prefer to see in it a record of divine revelation. For that reason the book is to be commended. It is stimulating and provocative. It will stab lethargic spirits "broad awake." It may make many think, and even think furiously. And that is very good.

There are noteworthy insights here, as where the author rightly traces the Logos doctrine back to its roots in the Hebrew conception of wisdom, or again where he sees the great issues of our time: the question of socio-economic structure, the matter of peace and war, the rivalry of "communism" and "democracy" as main biblical issues.

His fundamental viewpoint, however, seems to obscure the fact that human history may no longer be interpreted in the old two-dimensional style of time and space. History must be interpreted in terms of three dimensions: time, space, and God.—***John Paterson***

Lay Religion

YOUR OTHER VOCATION, *by Elton Trueblood. Harper & Brothers, 125 pp., $1.50*

This review is directed toward a friend of mine who is an ardent Trueblood fan but who states that he does not intend to purchase this latest volume by the gifted Quaker author. "Trueblood," he says, "has already set forth in earlier works the proposition which he develops in *Your Other Vocation.* This can be only a repetition of what has gone before."

All of which only shows that my friend does not yet know the resourcefulness of Elton Trueblood or the dimensions of the subject in hand, namely, the potentials of lay religion.

The theme is indeed struck resoundingly in the chapter on "The Emergence of Lay Religion" in Trueblood's *Signs of Hope* (Harper & Brothers, 1950) and in the chapter on "Work" in his *The Common Ventures of Life* (Harper & Brothers, 1949). But two chapters cannot exhaust a subject of such magnitude. While each is satisfying in its respective context, the two chapters are but an introduction to—in fact, they create a demand for—the ampler treatment which is now before us.

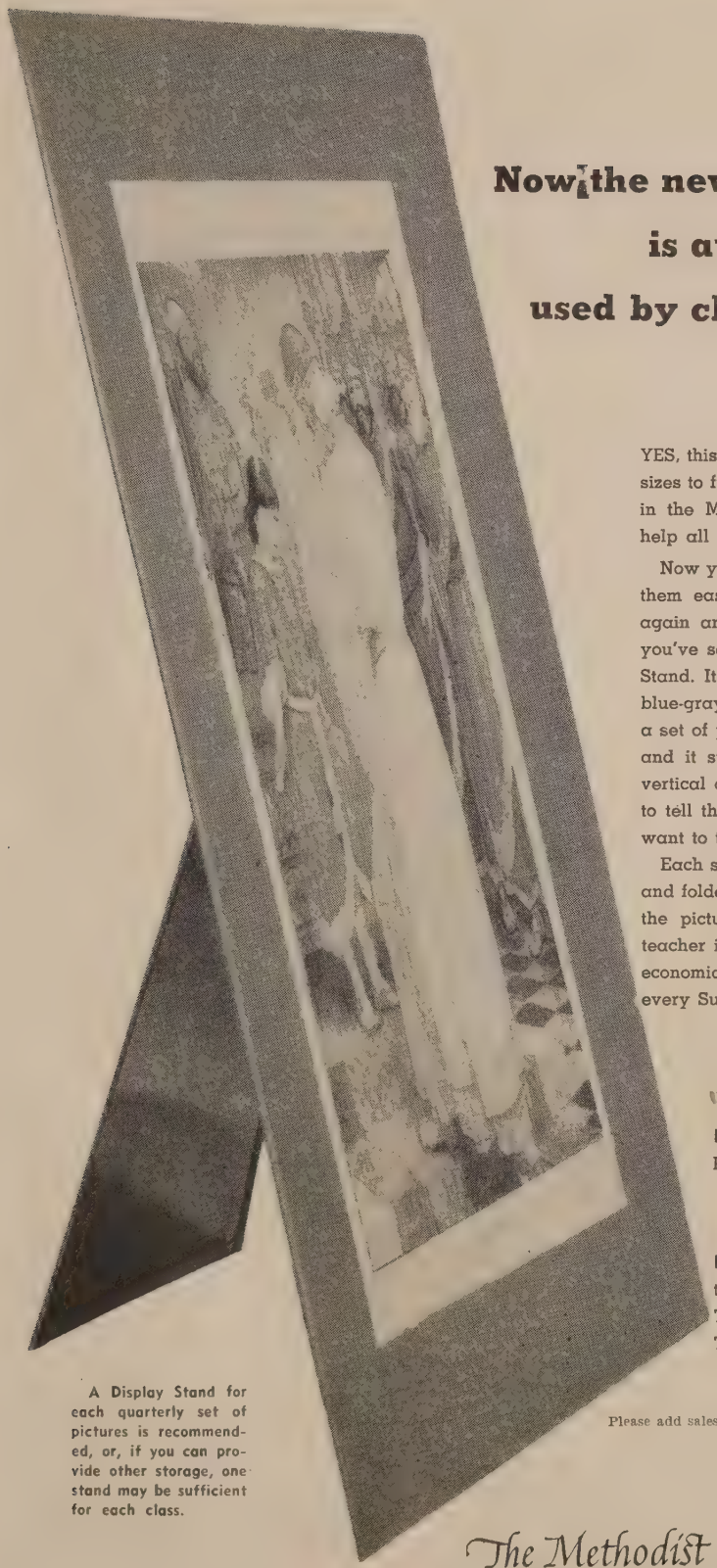
Happily, it is a part of the Trueblood genius that he can reaffirm and amplify without becoming repetitious. The present volume, though its historical roots are deep, has all the vigor of a brand-new discovery; it represents the power of "an idea whose time has come."

Moreover, Trueblood's repeated insistence upon the sacredness of so-called secular tasks may finally awaken Protestantism to the validity of one of its central doctrines. *Your Other Vocation* leaves no doubt as to the modern meaning of the priesthood of all believers. Vocation, we are reminded, signifies something more than an occupation; it implies, quite literally, a "calling"—a divine appointment, therefore a ministry.

As broad as life itself, the ministry is not monopolized by clergymen. It can be exercised, it must be exercised, through daily toil, through dedicated home life, as well as through activities sponsored directly by the church. So important is the ministry of the unordained that laymen should be carefully trained for leadership by a program of disciplined study. Thus does the book show the nature and the possibilities of lay religion.

But it does more. It enables—or compels—the preacher to reassess his own task. The forthright Trueblood manner may at first give the impression of anti-clericalism. The professionally proud preacher will be disturbed by the statement that his preaching "reaches the wrong people because it is heard only by the people who already believe what they are being told"; and he will be deflated by the affirmation that "the clergyman is usually known as a good person individually, but his work is not really respected and he is often tolerated in a good-natured way."

Yet as the somewhat chastened preacher pursues the thesis of the volume he will discover that, after all, he does have an important function—that of training lay ministers, of directing them in their multifold activities through the church, and of inspiring them through the daily round of common toil. While so doing he will still



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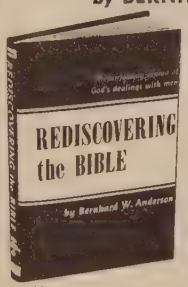

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Indian Saint

MAHATMA GANDHI, PEACEFUL REVOLUTIONARY, *by Haridas T. Muzumdar. Charles Scribner's Sons, 127 pp., $2.*

Dr. Muzumdar has been lecturing and writing about the Mahatma for more than twenty years, and this book comes out of a rich background of intimate companionship with the great saint of India. The author is especially well prepared to interpret to Americans the life and influence of Gandhi, because his own academic studies in midwestern universities earned him three degrees in the field of sociology, and he has spent his later years as a teacher in American colleges.

His book is well organized, giving the story of the life, education, and work of Gandhi and evaluating his contribution to India and to the world. He has a flair for human interest but does not sacrifice biographical or historical truth in that interest. You really get the feeling of a Gandhi devotee!

He makes a most appealing presentation of the design for living and the methods of non-violence which the Mahatma developed first in South Africa and later in India. Some objectivity is lost in the disciple's veneration for his leader. For example, the author makes the following sweeping statement:

"This man [Gandhi], who specialized in fasting and made a fetish of simple living is responsible for the modernization of India, for the healthy growth of nationalism. When he returned to India [from South Africa], after a self-imposed exile of two decades, Gandhi discovered that his people had been 'victimized' by English education. They had developed a slave mentality; they were overburdened with fear; they had lost the capacity to say 'No,' and had therefore become hypocritical."

When you study that statement and remember that Gandhi chose to be educated in England by English educational methods; when you recall that the Indian civil service was 95 per cent composed of nationals who were capable of taking over the operation of governmental functions and did so on the day of independence; when you remember the educational system, however inadequate, was a result of government efforts, staffed largely by national leaders who had been developed through the system; when you read that the program of conservation, irrigation, forestry, and agricultural development had all been part of a long-term program of improvement engineered and financed by the government with the approval and co-operation of national leaders; when you realize that the entire system of transportation and communications was created by the British Raj but almost entirely operated by national employees trained by the Britishers—you are bound to ask what the author means by "victimizing" educational process, a slave mentality, etc.

This is not to belittle Gandhi. His record stands above the power of anyone to belittle. But one ought not to take him out of character and attempt to make of him a super-economist, a noted educator, a modernizing savior as well as a political and spiritual strategist and leader.

Essentially Gandhi was a religious saint whose utter devotion to truth, to non-violence, to poverty and self-discipline gave him the spiritual leadership of hundreds of millions of people, and with that leadership he contrived to bring about independence without violent warfare.

He was dealing with people conditioned to spiritual leadership. I cannot imagine a Gandhi emerging from or succeeding with such a revolution in Russia. He counted on the basic Christian idealism of the people called British. He banked on their sense of fair play. He played upon the soul of his people like a virtuoso with a violin, and it was his religious stature that made him most notable.

In the final chapter the author makes a most significant statement which seems worth passing on: "If our free society is to survive we shall have to develop a dedicated core of workers willing to devote themselves to the public good twenty-four hours a day as Gandhi and his noble band did in India. If we were to have a small group of people religiously motivated, ever on the alert to discover areas of tension and injustice and ready to find

creative non-violent solutions, we would vitalize our democracy and scotch the menace of Communism."

Perhaps the lesson of Gandhi to our day may produce such a result; possibly our churches need to take his methods to heart.—***Hugh C. Stuntz***

Vignettes of Faith

THEY DARE TO BELIEVE, *by Robert H. Bartlett. Association Press. 158 pp., $2.*

Many books of this general nature have appeared in recent years. Each volume has included short stories of the lives of great personalities. It probably all began as a popular and successful publishing venture with the series of volumes edited by Fred Eastman and published by the Cokesbury Press some years ago. A considerable number of such books have been published by the Association Press, and this is the most recent addition.

My first personal reaction to the book is favorable. Its main virtue lies in bringing to the reader the names and lives of some truly great persons of our own time. In each case the person described has dared to put his faith into brave and effective expression. Some of the names nearly every reader will recognize at once, such as Ralph Bunche, Sir Stafford Cripps, Madame Vijaya Pandit, and Charles Malik.

Others will be far less familiar but are probably equally significant, such as Yellapragada SubbaRow, Raphael Lemkin, and Victor Raul Haya de la Torre. Altogether there are seventeen stories of great persons now active on the stage of world history and representing almost as wide a cross-section of nationalities and races as is possible. There is not a name on the list that a world-minded person should not know.

The only serious trouble with the book is that its sketches are of necessity too brief. Who can do justice to Bishop Dibelius in ten pages? Who could give more than a scanty sketch of the significance of seventeen of the great of our age in 158 pages? Yet the book does a good job within its limitations. It shows clearly that there is true greatness in our time and that this greatness is related to the issues which make the world one. The glimpses of greatness in this volume, however, are all too short and too limited.

A helpful feature is an introduction which gives in a few words an outline for each of the seventeen subjects in the book. A much needed bibliography is wholly omitted. In every case the reader feels frustrated in receiving no suggestion as to where he might secure more information.

This would be a good book to place in the hands of adults or older youth. Properly used, it is an excellent introduction to great contemporaries. One can but hope that its use will not be limited to homiletical hounds eagerly sniffing for pre-digested facts and snappy quotations for ensuing sermons. For preachers this book is not a main dish but a hors d'oeuvres to whet the appetite for further reading and study about the great personalities so briefly presented here.

Limiting oneself to "digests" of the news and of periodical materials and to overly-brief books on broad subjects may make one feel mentally full, but it can also produce mental ulcers. One might well take each of these vignettes as one takes an introduction to a great man standing in a reception line. Having shaken his hand in passing, you are more than ever eager for the moment you can sit down in a quiet corner and expose yourself to his personality and leisurely probe his mind and thought.

The whole series of books which this one typifies ought to be like an index in a great book: an invitation to further study and a guide that points to features and persons worth far closer scrutiny.—***Carl M. Davidson***

Divided Christendom

THE CHRISTIAN DILEMMA: Catholic Church—Reformation, *by W. H. Van de Pol. Trans. by G. Van Hall. Philosophical Library, 299 pp., $4.75*

The author of this book is a Dutch convert from Protestantism to Roman Catholicism, and at present occupies the chair of the Phenomenology of Protestantism at the Catholic University of Nijmegen, Holland. His object in writing the book is to explore the nature of the differences which divide Christian believers in the present-day world, with a view to their ultimate reconcilation. Such differences, he contends, may seem to be many in number and varied in character; but in fact the essential and basic difference is between Roman Catholicism on the one hand, and the Protestantism of the Reformation on the other. These differences between Romanism and Protestantism are partly psychological; but even more deeply they have to do with dogmatic belief.

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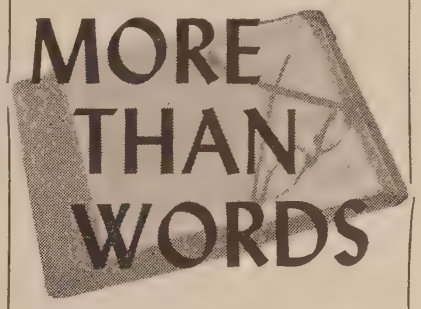

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of Anglicanism as a kind of half-way house between Romanism and Protestantism. Then he describes and appraises the Ecumenical Movement, which during the past half-century has brought together in a newly found unity much of non-Roman Christianity, and which has now found formal expression in the World Council of Churches, officially constituted in 1948.

Such efforts at Christian unity, Van de Pol holds, Roman Catholicism cannot despise or even view with indifference. But the Roman Church can never take any official part in such ecumenical conversations, because by definition she has the fulness of Christian revelation vouchsafed to her through Christ's commission to Peter as the head of the Church: and no ultimate Christian unity can be realized except as non-Roman Catholics return to the fold of the Mother Church.

This book has certain clear merits. For one thing, the author has accurately diagnosed the basic difference which divides Christendom today, namely, that between Romanism and Protestantism: other differences are relatively inconsequential by comparison with this. Again, he has presented an able analysis of the differences between these two manifestations of Christianity.

To be sure, he is unfortunate in his expression when he says that "with the Reformation, revelation has the nature of a word-revelation, whereas with the Catholic Church it is a revelation of reality." But by and large his appraisal is fruitful and penetrating. Once more, his description and evaluation of Anglicanism and of the ecumenical movement—though his appraisal of the Church of England will not be acceptable to all Anglicans—reveal not only accurate knowledge and acute perception, but even real sympathy. He has genuinely sought to understand these movements from the inside, and to expound them fairly and honestly.

But despite these merits it is doubtful if this book will do much to advance the cause of Christian unity. All that the author has really done is to elucidate the deep differences which separate Romanism from Protestantism. He has made it clear—what official Romanism has never attempted to conceal—that Rome is not prepared to tolerate any give-and-take discussion on questions of Christian faith and order: the other Christian churches must submit to the Pope's authority, on the principle *Roma locuta causa finita.* But on these terms no real rapprochement is possible, or even thinkable; for Protestant churches cannot admit such totalitarian Roman claims without being false to their understanding of the gospel of Jesus Christ as set forth in the New Testament, and verified in their experience of redemption.—***Norman V. Hope***

Prophetic Wars

THE PROPHETS SPEAK TO US ANEW, *by David Wanefsky. Philosophical Library, 225 pp., $4.*

This book is simply written but it has the authentic folk-feeling of a scholar for his people, Israel, and a passionate love for their prophets. The opening foreword on "The Place of the Prophet in the National Life of Israel" is a penetrating condensation that compresses volumes into small space after the manner of those who distilled the wisdom of the ages into the capsule form of the Proverbs. The incessant war of the prophets was against idolatry, which "was not only destructive of itself but also served as a guise under which flourished all the vices and the viciousness that were bound to undermine and eventually destroy the national existence."

Not all the writings of the prophets are summarized chapter by chapter; only the works of the latter prophets (Isaiah, Jeremiah, Ezekiel) and the Twelve Minor Prophets. The meaning of the chapters stands clear, but there might have been more interpretative detail. The present book cannot take the place of such recent volumes as Hyatt's *Prophetic Religion* (Abingdon-Cokesbury Press, $2.00), Scott's *The Relevance of the Prophets* (Macmillan Co., $3.), Hamilton's *Spokesman for God,* Norton, $3.50), Yates' *Preaching from the Prophets* (Harper & Brothers, $2.50); but it can stand alongside them and be used as a guide in reading them and the Bible.

The value of the book for ministers lies in the help it brings in preparing to read a lesson from the prophets at a worship service or to lead a class in the study of those great souls. As God's spokesmen they were militant with truth, kept alive the critical spirit, made their faith relevant to the historic situation, and were closely acquainted with grief. They took upon themselves the full weight of all men's sins including their own.

Always the prophets speak to us anew, and to our condition with a timely timelessness that is felt throughout this book. It makes personal to the reader the still unanswered cry of Moses: *Would that all the Lord's people were prophets. . . .*—***T. B. Cowan***

Anglican Worship

THE WORSHIP OF THE CHURCH, *by Massey H. Shepherd, Jr. Seabury Press, 240 pp., (cloth) $2.50, (paper) $1.50*

Here is a book written for the average reader which gives the best interpretation of worship according to the pattern of the Anglican Church that has been written in many years. The fourth in the series of books designed to acquaint laymen of the Episcopal Church with the doctrines and practices of their denomination, it will be of great value to all students of worship.

Especially good is the analysis of the elements of liturgical worship. Here the author describes the three elements: Order, Ritual, and Ceremonial, distinguishing between them and pointing out that all are necessary. I like his definition of Ritual as "the vocal organ of a liturgy, the words that are said or sung." He clearly explains the necessity of some type of ceremonial, which he says includes all the things that are done in worship. It may be elaborate or simple, and there is no single type of ceremonial which must be observed by all.

Fashions in ceremonial, he says, change with the age, and he insists that it is not necessary to use elaborate ceremonies in order to be "liturgical." This is a point that I have made in many articles and addresses, and Methodists need to be reminded that "going liturgical" does not mean wearing any certain type garment or adopting certain styles of action.

Although this book is written primarily for the instruction of Episcopalian lay members, it is eminently suited to the use of Methodists, for they will find in it explanations of many things that puzzle them. With our Anglican background, much of the discussion of the Prayer Book will be pertinent to our study of Methodist liturgy.

Not the least of its merits is found in the copious and up-to-date bibliography of general and specialized books on liturgy and worship.—***R. P. Marshall***

Tillich Introduction

THE THEOLOGY OF PAUL TILLICH, *ed. by Charles W. Kegley and Robert W. Bretall. Macmillan Co., 370 pp., $5.50*

With this volume, the editors attempt to introduce a new pattern of theologi-

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THE RESURRECTION AND THE LIFE, *by Leslie D. Weatherhead.* Presents the very heart of the Christian faith—the risen Lord, Christ living today, the certainty of immortality, and Christ's relevance to our present world. For those whose faith has grown weak and for those recently bereaved, this message shines like a bright light in a dark night. (AC) **$1.00**

THE POWER OF POSITIVE THINKING, *by Norman Vincent Peale.* In this new book, Dr. Peale proves by actual experiences, that an attitude of the mind can change lives, win success in all things, and overcome all obstacles. By using faith and optimism as guides to positive thinking and acting he shows how this result can be achieved. (PH) **$2.95**

FIGHT THE GOOD FIGHT, *by Robert Menzies.* These 18 brief sermons are for men and women everywhere who are seeking help to overcome the hindrances to their Christian life. Shows the enemies of Christian faith in their true light—revealing them as malignant growths that destroy the effectiveness of religious living. But against them he re-emphasizes the all-powerful help of God. (AC) **$2.00**

HERE'S A FAITH FOR YOU, *by Roy M. Pearson.* Speaks directly to people who are troubled by the lack of meaning in their daily lives, who wonder why God does not answer their prayers, who are searching for faith. Outlines some practical ways of achieving a more genuine Christian experience. Details some of the beneficial results of living the Christian life. (AC) **$2.00**

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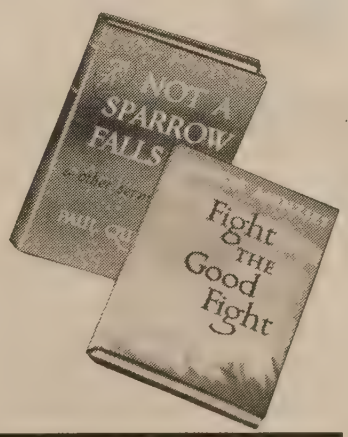

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cal discussion which will be called *The Library of Living Theology*. Volume I on Tillich includes an intellectual autobiography, fourteen interpretative essays on Tillich's thought prepared by outstanding scholars, a reply to the essays of Tillich, and a complete bibliography of his writings. Other volumes in the series will deal with such thinkers as Reinhold Niebuhr, Emil Brunner, and Karl Barth.

The volume is prepared for the serious student of Tillich. Though it obviously cannot give a very comprehensive discussion of a thinker so versatile and comprehensive as Tillich, this book is a splendid introduction. It shows the points at which some of the leading philosophers and theologians are most appreciative and most critical of Tillich's massive achievement as a philosophical theologian.

Contributors to the volume are Walter M. Horton, Theodore M. Greene, Theodor Seigfried, George F. Thomas, David E. Roberts, John Herman Randall, Jr., Charles Hartshorne, Dorothy Emmet, Reinhold Niebuhr, A. T. Mollegen, Nels F. S. Ferré, R. H. Daubney, James Luther Adams, and Edward Heimann.

Perhaps the neatest characterization of Tillich's significance is provided by Reinhold Niebuhr, who says, "If Karl Barth is the Tertullian of our day, abjuring ontological speculations for fear that they may blunt the *kerygma* of the Gospel, Tillich is the Origen of our period, seeking to relate the Gospel message to the disciplines of our culture and to the whole of the history of culture."—***Woodrow Geier***

REHEARSALS OF DISCOMPOSURE, *by Nathan A. Scott, Jr. King's Crown Press, 294 pp., $4.*

By analyzing the works of four representative modern writers Kafka, Silone, Lawrence, and Eliot, the author surveys the way in which they have dramatized our contemporary disordered society. His two themes are alienation and reconciliation as found in this modern literature. The book provides an interesting excursion into the artistic expression of man's plight today.

Church Words; How They Grew

Filthy Lucre

Long before the beginning of the Christian era, West Aryan tribesmen used the word *leu* to stand for "profit or gain." Romans adopted it as *lucrum* and used it to designate wages as well as profit. For centuries the term was highly respectable.

Of course, persons occasionally stooped to questionable or even dishonest methods in order to gain *lucrum*. It was such conduct that was condemned in the Letter to Titus. Using the vernacular of the day, religious leaders who taught for "base gain were denounced." The statement was directed, not against money in itself, but against wrong ways of gaining it.

Centuries later, William Tyndale began the task of translating the New Testament from Greek into English. His knowledge of ancient customs was not accurate in every respect. So when he came to the condemnation of the base gain in Titus, he took it as a special term for money and translated the phrase, "Teaching things which they ought not, because of filthy lucre." (Titus 1:11.)

Tyndale's version was used as the basis for most later English versions of the New Testament. When the monumental *King James Version* was issued in 1611, the reference to "filthy lucre" was retained. Given the weight of Scripture, the term came into use to designate money in general. It soon entered general speech as an indication for money no matter whether gained by honorable or base means.—***Webb B. Garrison.***

Pastors have permission to use this material in sermons and church bulletins.—Ed.

BOOKS briefly noted

YOU CAN BELIEVE, *by Frank Hanft. Bobbs Merrill Co., 187 pp., $2.75*

Here is a layman's statement of the Christian religion, and it is excellent. The author is Professor of Law at the University of North Carolina. He gives a clear and simple discussion of the modern materialistic philosophy which would discard religion: a philosophy not only basic to Communism, but prevalent in our American culture today. This book ought to be recommended to lay readers, and it can be of help to ministers as well.

CHURCH WORK IN THE CITY, *by Frederick A. Shippey. Abingdon-Cokesbury Press, 255 pp., $4.50*

The director of research and survey for the Department of City Work, Board of Missions and Church Extension, has produced here a comprehensive manual dealing with the mechanics of church problems in urban areas. The book includes chapters on "How to Conduct a Religious Census," "Church Work in the Downtown Area," "Protestant Strategy and Denominational Team Work." Selected materials for further reading are given.

THE COOPERATIVES LOOK AHEAD, *by Jerry Voorhis. Public Affairs Press (22 E. 38th St., N. Y. City), 32 pp., $.25.*

The author, formerly a congressman from California and now executive secretary of the Cooperative League of the U.S.A., takes a look at a steadily growing type of economic organization in this country. Pastors, especially those in rural areas, need and can gain here a good insight into the purpose and accomplishments of cooperative enterprises discussed in this pamphlet.

COMMENTARY ON ST. PAUL'S LETTER TO THE EPHESIANS, *by G. Stoeckhardt. Concordia Publishing House, 271 pp., $4.50.*

A scholarly and comprehensive treatment of the letter to the Ephesians, based on genuine Pauline authorship. Scholars who have questioned the authenticity of this letter are discussed in the Introduction and some of them quoted at length. The author was professor of Old and New Testament Exegesis at Concordia Seminary, elected to that chair in 1887. This commentary is translated into English by Martin Sommer.

JAMES A. GARFIELD: HIS RELIGION AND EDUCATION, *by W. W. Wasson. Tennessee Book Co., 155 pp., $2.50*

Ministers, interested as they are in biographies, should have high appreciation for this treatment of the educational thought and activities of one of our presidents.

THE AUTOGRAPH OF GOD, *by Archer Wallace. Macmillan Co., 150 pp., $2.*

Another book of short stories designed to help people by a well-known Canadian minister.

WAYS YOUTH LEARN, *by Clarice M. Bowman. Harper & Brothers, 189 pp., $2.50*

This book is centered in the needs of the local church. The author presents her ideas in approaching the task of Christian teaching of young people. Formerly a staff member of the Youth Department of the Methodist Board of Education, she is now on the faculty of High Point College in North Carolina. The book deals with ways in which young people learn, and the long-range teaching program.

ENCYCLOPEDIA OF 2,585 ILLUSTRATIONS, *by Henry Ward Beecher. Zondervan Publishing House, 675 pp., $5.95.*

This volume is made up of illustrations from Henry Ward Beecher's sermons, addresses, and prayers—published and unpublished—collected and introduced by Newell Dwight Hillis. They are arranged according to the theme or thought illustrated.

OUR ENGLISH BIBLE IN THE MAKING, *by Herbert Gordon May. Westminster Press, 154 pp., $2.75.*

The professor of Old Testament Language and Literature at Oberlin Graduate School of Theology attempts to meet the need for "a short book on this subject that is not too detailed or too technical and yet presents enough of the information concerning biblical manuscripts and translations to give the general reader adequate perspective and some basis for personal judgment on English translations of the Bible." The book is well done. One interesting and useful chapter is on "Making the Revised Standard Version."

THE APPROACH TO PREACHING, *by W. E. Sangster. Westminster Press, 112 pp., $2.*

While serving as president of the Methodist Conference of Great Britain, the author visited the six theological colleges in England to talk to future preachers about their work. The chapters of this book present these talks. They deal with the call to the ministry, husbandry of time, worship, pastoral care, and perils of the ministerial calling. The book can be suggestive to ministers as well as to theological students.

MEDITATIONS AND DEVOTIONS, *trans. by Elizabeth C. Fenn. Morehouse-Gorham Co., 143 pp., $2.*

Here is a short anthology of the devotional material of the French Catholic and mystic, Fénelon. The book is arranged in four sections dealing respectively with meditations on various subjects, morning and evening devotions, thoughts for special days, and meditations for the sick.

THE LIVING THOUGHTS OF KIERKEGAARD, *ed. by W. H. Auden. David McKay Co., 225 pp., $2.50.*

As an initial introduction to Kierkegaard, this attempt to present the essence of the 19th century Dane's thought is good. Auden compares him to another great preacher, John Henry Cardinal Newman, who also was "faced with the problem of preaching to a secularized society which was still officially Christian." This volume is twenty-third in "The Living Thoughts Library" and perhaps the most significant for present-day Christian thought.

A LAMP UNTO MY FEET, *by Wallace Fridy. Abingdon-Cokesbury Press, 128 pp., $1.25.*

Forty daily devotions (abbreviated sermons) by a South Carolina Methodist pastor are reproduced here as they appeared in Sunday editions of the Spartanburg *Herald-Journal.*

THE SNOWDEN-DOUGLASS SUNDAY SCHOOL LESSONS 1953, *by Earl L. Douglass. Macmillan Co., 470 pp., $2.95.*

The thirty-second annual volume of this exposition of the International Sunday School lessons.

monday morning

A Tale of Two Cities

By BOYD M. McKEOWN

The article which follows is factual. It suggests the importance of good will in a business or in a community, pointing out some ways in which good will may be cultivated or dissipated. The writer, staff member of the Division of Educational Institutions, Methodist Board of Education, invites the reader to ask himself, "Which of these case studies most nearly characterizes your church?"

EARLY one morning last summer, W. A. Rush, of the Board of Education staff, might have been seen along with Mrs. Rush and their three children loading the trunk of their car in front of a tourist lodge in Staunton, Virginia, where they had spent the night. With as much enthusiasm as a family could muster at seven o'clock, they talked as they worked—talked of things they expected to see and do as they motored along the Skyline Drive and into the Great Smoky Mountains. Just as they were ready to start, someone discovered a flat tire.

A hurried check of four nearby service stations revealed that each had on duty only one attendant who, of course, could not leave. This proved discouraging until the owner of one of the stations, Paul Kivlighan, came on the scene. Hearing of the Rushes' bad luck, he drove to his downtown branch for a booster pump and inflated the tire enough for the car to be driven to his service station for the needed tire repair.

"It will take a while to get the tire fixed and back on the car," said Mr. Kivlighan. "Maybe you would like to save time by eating breakfast while you wait. There are a number of good restaurants but several of them are six or eight blocks from here. Suppose I take you to one of them. Your car should be ready by the time you finish eating."

As they ended an enjoyable breakfast, a sudden shower began. One of the children remarked, "This would be a swell time for Mr. Kivlighan to come along." Strangely enough, the words had hardly been spoken when he appeared at the door of the restaurant and motioned them to his car.

Driving back toward the station, Mr. Kivlighan asked, "Are you acquainted with our town?"

"No, we are not."

"Then let me show you around a bit," said Mr. Kivlighan. He drove them by historic Staunton Military Academy, showed them the campus of Mary Baldwin College, and pointed out other places of interest.

Back at the Kivlighan station, they were met by the attendant who showed them a defect in the tire. Mr. Kivlighan thought that a local distributing center for that make of tires would make an immediate adjustment, so he telephoned to inquire. They agreed to send an investigator to the station and when there was some delay in his arrival, Mr. Kivlighan called again to remind them very courteously that his customers had a long trip ahead of them.

The tire representative agreed that a new tube and a vulcanizing job on the casing were needed. "It should not take long," he said as he left to take the casing to his shop.

While the Rushes waited for the tire to be returned, Mr. Kivlighan made them comfortable with chairs, newspapers, magazines, and some friendly conversation. The tire was soon returned and placed on the wheel, the gasoline tank was filled and the oil checked. As Mr. Kivlighan made out the bill for the credit card, Dr. Rush noticed that he made no charge for removing, examining, and replacing the tire. "We didn't repair the tire so there will be no charge," Mr. Kivlighan stated.

Back in Nashville a few days later, the Rushes were telling friends of this travel incident. "It was one of the finest examples of hospitality we ever experienced," said Dr. Rush.

"And," added Mrs. Rush, "of course, we'll always have some warm spots in our hearts for the entire city of Staunton."

So much for that brand of hospitality. For a different brand we recount an experience which befell M. Leo Rippy, also of the Board of Education staff. Suppose we turn to him for the story in his own words:

SOME time ago Mrs. Rippy and I were driving across the country. It was about seven forty-five in the morning when I saw a bus some 150 yards ahead of us traveling at about twenty or twenty-five miles per hour.

I slowed down to about the same speed and looked carefully to see if it was a school bus. The bus was so covered with red mud and dust that it was impossible to read any sign it might have carried. Approaching an intersection, it slowed down and so did I. At a speed of about fifteen miles per hour, I eased by the bus.

Just as I went by a car shot out from the intersecting road. Before I had gone 200 yards, the driver sounded his horn and motioned me over to the side of the road.

I was amazed when I saw two policemen in the car. One of them said, "What's the idea of your passing a school bus like that?"

"I didn't know it was a school bus," I said.

"Can't you read?" he asked in a sarcastic tone.

"Yes," I said, "I can read, but I didn't see any sign to indicate that it was a school bus."

"Well, it is a school bus," he growled. "Come along with me."

We went to the office of the justice of the peace in a little country town. I didn't mind the lecture he gave me so much as I did the injustice that was being done. I tried to explain that in the first place the bus had not come to a standstill; in the second place, the bus was covered with mud and dirt so that one couldn't possibly read anything that was on it. My explanation was not accepted and he proceeded to fine me $12.00.

While telling my story to the J.P., the policemen left the office but not before they had heard me say that in all fairness the county should keep the school bus washed so that people could read the signs on it. I had gone on to say that the bus was so covered with dirt that no one approaching it from the rear could possibly know it was a school bus. Furthermore, since the driver had not pressed the lever that would show the stop sign, I could not know that I was passing a school bus.

I paid the fine and drove around the block trying to find the highway. As I drove by a garage, there was the school bus with three men vigorously at work giving it a good washing. The sad thing was that I did not get back my $12.00. I confess that I did not feel too kindly toward the community, the justice of the peace, or the officers who arrested me. They seemed more anxious to take my $12.00 than they were to co-operate in making it possible for citizens to obey the law.

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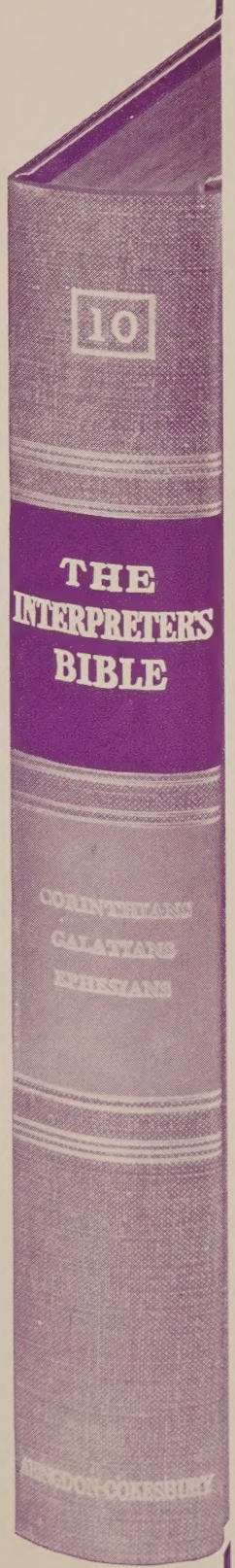

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John Short, Minister of St. George's United Church, Toronto, Canada—*Exposition of I Corinthians*

Floyd V. Filson, Professor of New Testament Literature and History, McCormick Theological Seminary—*Introduction and Exegesis of II Corinthians*

James Reid, former Minister of St. Andrew's Presbyterian Church, Eastbourne, Sussex, England—*Exposition of II Corinthians*

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Oscar F. Blackwelder, Minister, Lutheran Church of the Reformation, Washington, D.C.—*Exposition of Galatians*

Francis W. Beare, Professor of New Testament Studies, Trinity College, Toronto, Canada—*Introduction and Exegesis of Ephesians*

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